



pentagram

Lectorium Rosicrucianum

‘Give and it will be given to you.’

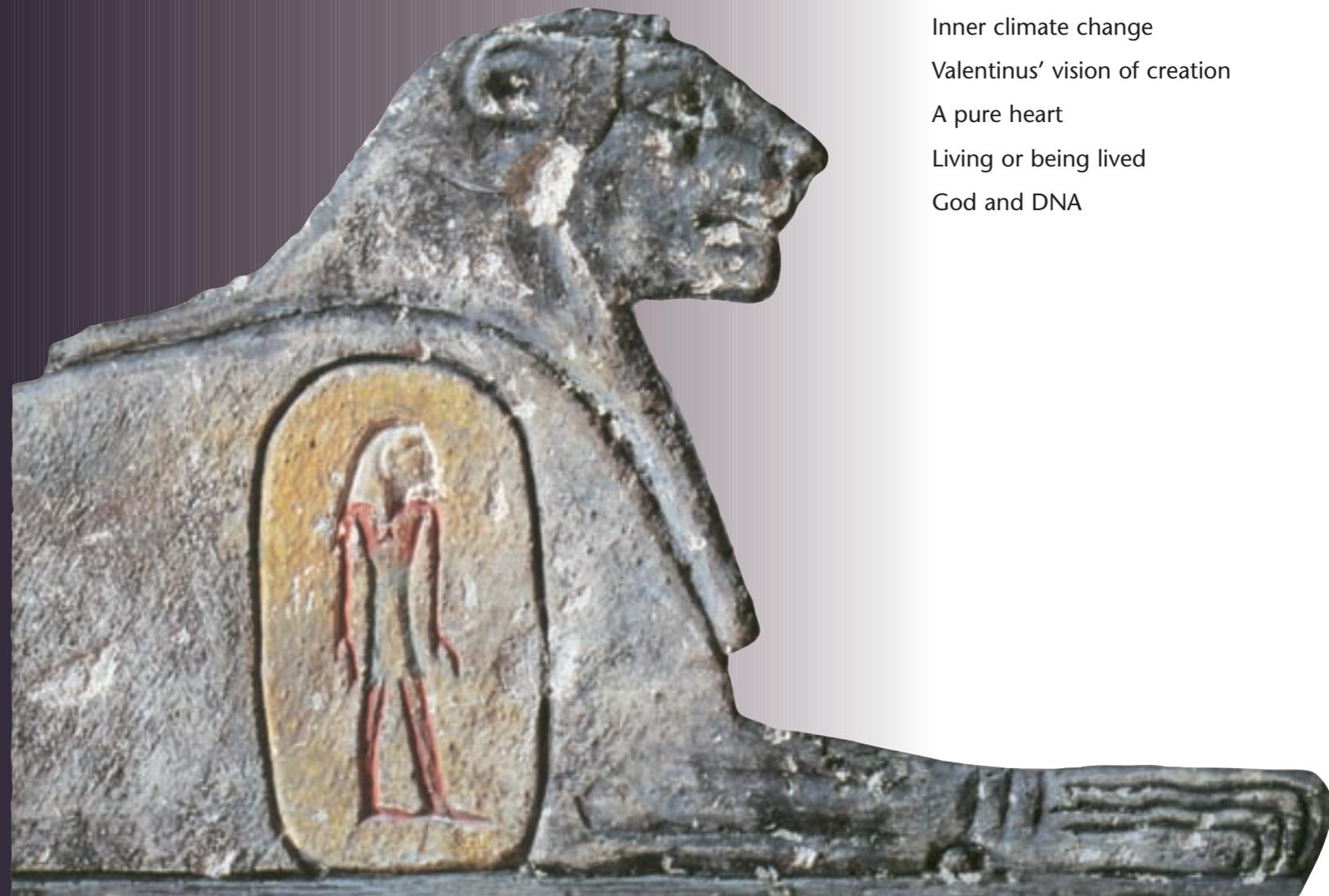
The Rosicrucians recognise themselves in this statement. They experience this famous word of Christ as an invitation of the growing kingdom of the soul within them.

True happiness is implied in reacting to this invitation.

He who achieves the quintessence of being human, has knowledge of his origin, lives through matter and finds his true place and destiny, both as an individual and as a living exponent of humanity. He becomes the servant who prepares the house for the other one, and spreads the Light for all who approach the house, in unity, freedom and love.

This is the recipe, the formula, by which the Rosicrucians have composed the medication of gnostic liberation throughout the ages.

This medication, this universal remedy, is active in a threefold, magical way. It is the outward form through which the brotherhood makes itself known, it is its living, inner ensoulment and it is experienced in its spiritual manifestations.



The building of the future
Inner climate change
Valentinus' vision of creation
A pure heart
Living or being lived
God and DNA

pentagram



Everywhere the idea penetrates that something has to change, particularly in the human being. It is the message which the founders of the Lectorium Rosicrucianum propagated during their whole life; it is also very well illustrated in the article by Annick de Witt about 'Inner climate change', which is republished in this issue of the Pentagram.

It is absolutely possible to put across the ancient, gnostic message of the two nature orders, the earthly and the divine reality, in a way that is sound for our time. In the article 'The spiritual building of the future', an answer is formulated how we, as modern spiritual school, may try to structure this inner transformation.

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Cover:

In ancient Egypt, 'Divine power' was often represented in the form of a noble animal, which protects the Son of God (pharaoh). We are familiar with Horus, who surrounds the pharaoh in a protective way. This lion from the royal tomb of Ramses VI is the 'protector (or guardian) of the horizon', who ensures that the (spiritual) sun can rise above the horizon unimpeded

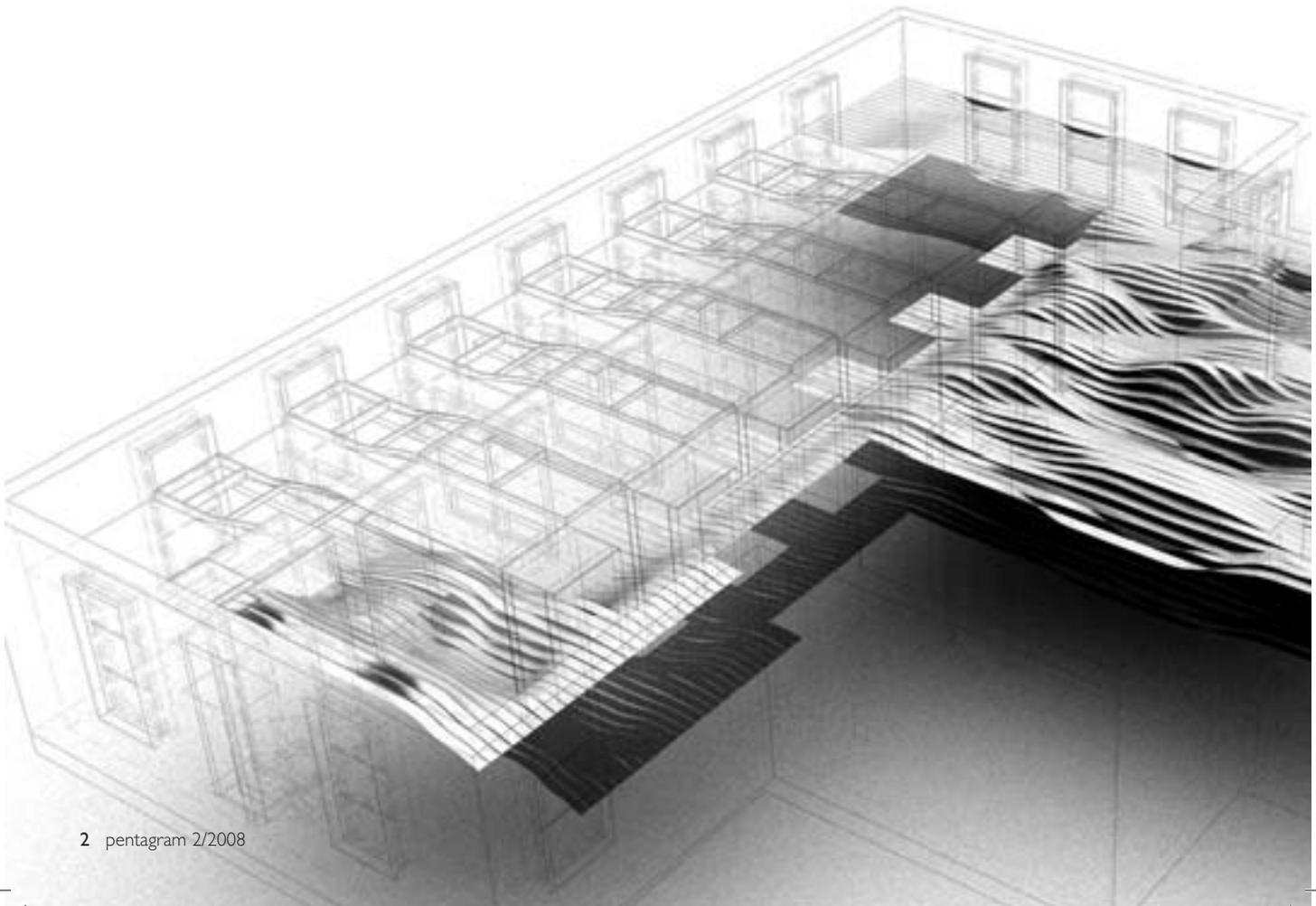
the spiritual building

*held as general pupils' convention
Gent, 1 September 2007; Renova, 2 September 2007*

In the constant interaction between all aspects of the work in a gnostic spiritual school, a fiery triangle appears periodically. This triangle has three sides: the unity within the living body, the freedom of a living ascent to the wellspring of light and power, and the radiant love that is active in all parts of the world work. We also recognise a corresponding triangle in the axiom 'knowledge – love

– deed', engraved on the memorial stone in Noverosa's rose garden as 'the three sublime attributes of the Christ'. Knowledge: the preservation of the simplicity and lightness in the work; love: the proof of the inner balance in silence, rest and movement; deed: the test within movement and action at the right moment.

The upward-directed triangle of unity, freedom



of the future

and love, and the downward-directed triangle of knowledge, love and deed symbolise the fiery essence as a volcanic energy from the central source of the powerfield. This fiery power manifests itself from within to without, from without to within, from above to below, from below to above, as a double focal point. It is looking outward from the inner self, from perception to what is perceived.

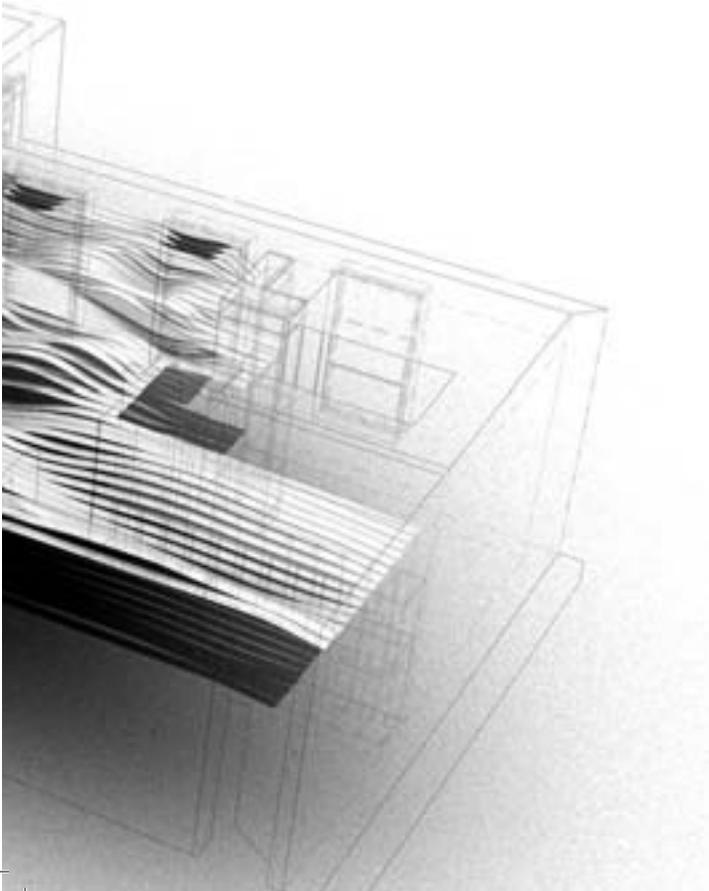
It is the power to perceive the other person as he inwardly is, in other words, as the inner human being. It is learning to distinguish the seeker, who expects of us that we recognise him or her.

It is learning to understand and comprehend that the youth of our time lives and seeks in other ways. It is the visible growth of the young adult, who begins to develop his power of distinction. It is the visible growth of the older person, who is living in the reality of what is transient, of what is changing, of what is permanent, and of the deep experience through which he has passed.

It is the homecoming of the elderly in the field that the brotherhood of life maintains, in which present, past and future merge in the power of the omnipresence. It is the building, in which the radiant, six-pointed star is the guiding star that accompanies the seeker on the way to his place in the pentagram of fulfilment. It is the building of the brotherhood of the Rosycross, in the world, but not of the world; above the world, but at the same time penetrating its heart, its centre.

Today, at the beginning of a new working year, we are standing in this activity, charged, inspired and in good spirits, in our voluntarily accepted responsibility for an effort that requires us to add our inner treasure to the immeasurable capital of Light that can liberate the world and humanity from all delusion and deception.

The spiritual school is a community which is, through teaching and instruction, a school for growth and development, in which the teacher – the powerfield – is serving the pupil. It is a spiritual school, in which the meaning of being



In the spiritual building of the future, the radiant, six-pointed star is the guiding star

part of a community must lead to the growth and bloom of the specific process of growth of the soul, through self-initiation.

It concerns a dynamic group of people who address, in addition to the many outer as well as inner activities of the Lectorium Rosicrucianum, the world field, in which the work of the world brotherhood brings forth its prominent pioneers. The Aquarian task that the modern Rosycross imposes, is renewal and transfiguration through the activity of the conscious spirit-soul human being. By accepting this task, we not only act in the name of the brotherhood, but we are also serving the world and humanity in a practical sense. Then we are true servants of the world. This task far surpasses our current pupilship. As spirit-soul human beings, we truly serve the great work of the brotherhood.

It is impossible that we would be standing still. He who keeps his eyes continuously focused on the highest pinnacle of the holy mountain, is continuously renewing himself, even after he has become a renewer himself. Thus, one day, all of us will become divine creatures, who draw eternally from the primordial source of the Logos himself, and who are refreshed with the inexhaustible water of life, the sea of the divine fullness. Then we are true waterbearers, Aquarian human beings. The time has now come that many pupils are going to perform this task not only theoretically, but also in practice. Only on this basis can the future development of the gnostic work be lifted onto a new level, with miraculous possibilities of development from within to without. The world

and humanity are moving to the point that proves to be a nadir. At these crossroads of decline and ascent, this development is particularly important, because its radiation can considerably diminish the sorrow in the world.

The further development of the spiritual school occurs on the basis of the purified body and the new activity of the soul. Through the newly acquired consciousness, formed on the basis of the eternally unchanging, gnostic principles of unity, freedom and love, we link ourselves outwardly with the world work, though with methods and means of this time.

There are no preconceived strategies for these inward and outward developments. They concern the fulfilment of the plan of the Logos, which can manifest itself through the new soul, through the new thinking faculty. Not only can this plan be perceived intuitively, but it can be realised in an inspired way by a growing number of pupils. This is manifested by a growing consciousness as well as a reinforcement and increase of the electromagnetic powerfield of the school. Outwardly, a new, dynamic field of manifestation, attuned to it, begins to take shape: an external aspect of the school, a field around the school, with optimal starting points for many seekers in this world. In the times to come, the two mentioned developments will become more concrete in both teachings and in life, based on the primordial Hermetic principle: receiving everything, giving up everything and in this way renewing everything in the power of love. This is the call of Aquarius which, in our time, announces an irreversible change,

accompanied by an uneasiness that is sensed by all. The individual human being and the whole of humanity are faced with a next step in the process of becoming conscious, and on a global scale, the question of meaning and significance turns into the central issue.

In his film *An inconvenient truth*, and particularly by his personal appearance on the world stage of the multimedia, Al Gore has explained this development as an irreversible environmental crisis, which will no longer leave any individual or any group of people in this world unaffected. He says: 'The deeper I search for the roots of our global environmental crisis, the more I become convinced that it is an outward manifestation of an inner crisis, which may be called spiritual for lack of a better word.'

We objectively conclude that the experiencing of this crisis in a rapidly changing time is different for the youth as compared to young adults, and that there is a wide gulf between the conceptual world of youth and young adults when compared to that of both older people and the elderly. Now all four generations raise the question of who and what the missing link is, how it works for the fulfilment of our being human, and in what way it may be found and applied. Before delving deeper into this in the context of the spiritual school, it is useful to take notice of ever-clearer signals in society. An example of this can be found in the Opinion & Debate section of a Dutch daily newspaper of 19 July 2007. In it, the scientist, Annick de Witt, introduces a new paradigm, namely that of an inner climate change.

In her article, she writes: 'In the context of the human world of concepts, the idea of "climate change" runs aground within the narrow limits of the experiences of present-day society. However, what is really needed is an inner climate change, a transformation of the collective consciousness. In the current (and ever more frequently attacked) scientific worldview, only that which can be observed empirically and is sensorially tangible, is truly valid. Inner phenomena are reduced to their external equivalents: consciousness is considered a by-product of the brain, and experiencing love is attributed to chemical processes.'

This materialistic view on reality gives a profound insight into the physical aspect of the world, but is simultaneously inclined to devalue the world as a consumable object or an instrument. Nature is not only value-free, but also valueless. Thus this worldview is characterised by a fundamental separation between man and nature, spirit and body, subject and object.'

Annick de Witt ends her argument with a remarkable conclusion: 'Worldviews tend to develop unimpeded towards their ultimate consequence. The only thing that makes them change course is a worldview that is convincingly superior, a new model that does answer the challenges of its time, and compared to which, the old model is obsolete. A worldview must, therefore, be overtaken by the drama of its time. In a certain sense, this process is now taking place.'

This places us right in the middle of the actuality of our individual and collective task to examine our pupilship at the crossroads of our daily exper-

The lion of Judah, symbolising the spiritual Christ power, guards the new construction, the spiritual house *sancti spiritus*



riences. We may perhaps imagine this as follows: the vertical line is the striving of all of us to be open to the impulse that is put at our disposal from the powerfield.

The horizontal line is our responsibility to transform the power, put at our disposal, and to add the fruit of this work to the spiritual capital, with which the spiritual school manifests itself in the universal chain. In this way, the living Rosycross is standing like a cross, erected in the world field.

It is active:

from within to without,
from without to within,
from below to above,
from above down to the heart of the world.

It is the power of the Christ who seizes the heart of the world. It is the power of the Logos, the Gnosis, which shows itself as Love.

Unity – freedom – love.

Group unity – inner freedom – love for humanity.

This is the recipe, the formula, with which we prepare the medication for gnostic liberation. With this spiritual formula we add a new dimension to our work: firstly, the further development of the work of the spiritual school with its pupils; secondly, the further development of the inner tensile power of the seven aspects of the living body, and thirdly, the perfection of the Mystery School, namely to be the instrument in the work of the sevenfold world brotherhood.

In the world work of the spiritual school, the central headquarters plays a prominent role. It is the place, where the construction of the first main temple in 1937 signified a new period and the calling ray became active.

From this point, the great focal points of renewal have developed over the years, such as not only the Renova temple which is a focal point for the seventh or fulfilling ray, but also the many centre working places around the world. The call of the brotherhood is expressed in the work in a magical way. It is expressed as to its material garment,

The call of the brotherhood is expressed as to its material garment, as to its living, inner ensoulment and as to its spiritual manifestation

as to its living, inner ensoulment and as to its spiritual manifestation. The spiritual school, in its current stage of manifestation, has opened itself to society. This is demonstrated by the initiated development with regard to seeking humanity. The building of the future is rising up!

Al Gore speaks of the inconvenient truth of the change of this earth's climate and the consequences for the whole of society. Annick de Witt states in her article: 'We must turn our worldview around. It is time for an inner climate change, a transformation of the collective consciousness.' In the continuously renewing aspects of our spiritual school, there is, therefore, always room for new insights, new methods and possibilities, which can be added to the collective by our youth and adults both old and young alike, in addition to the elderly.

With the conviction of the founders of the classical Brotherhood of the Rosycross, laid down in the epilogue of the *Fama Fraternitatis*, the Call of the Brotherhood, we affirm once again: 'Thus

our Building, even if thousands were to see it from nearby, will forever remain untouched, indestructible, invisible and totally hidden from the wicked world. Under the shadow of thy wings, O Holy Spirit.'

This threefold spiritual power is setting the course for the way, in which we as pupils and workers irradiate the square of construction with threefold spiritual power in our service to the holy work. This square of construction offers room to the four generations of participants. They are four dynamic groups of people who are on their way to accomplishing the task of the classical brotherhood, namely, to live in accordance with the new day of manifestation ☸

it is time for an inner

Annick de Witt

earlier published in NRC-Handelsblad, 19-7-2007

A rational worldview, in which there is little room for personal values and growth, underlies the greenhouse effect. This is why our worries about warm winters and early summers provide an excellent opportunity to overturn this worldview. Not 'away with rationality', but 'beyond rationality'.

Although the environmental movement has been harping on the risks of climate change for decades, this danger suddenly penetrated the consciousness of the masses in such a way that climate has become a hot item. No trend watcher could have anticipated that this change in thinking would occur so rapidly. However, there are a number of causes for this. Think of the timing of Al Gore's documentary *An inconvenient Truth*. We have directly experienced the 'inconvenient truth' in our own environment, initially by the almost total lack of winter, and consequently, the far too early start of summer. In addition, the economy is booming, and an upward swing of the economic trend is usually accompanied by a growing attention for environmental problems. Moreover, we are once again confronted with the unreliability and political sensitivity of our current sources of energy.

This climate hype has caused a change of course in the field of energy, which goes against the tendency of the past years. This explains the crucial role played by the collective consciousness, that is, as long as the critical masses do not experience climate change as an urgent problem, there is no public support for working on a solution. As an aside, this solution is sought in new technologies

by the majority of people. However, this technological optimism is vulnerable to many objections. New technologies do not just appear out of the blue. In addition to creativity, their development and implementation require, above all, political involvement, and hence social support. It has also been demonstrated that technological innovations are often overtaken by other (demographic, economic and cultural) developments. Cars have indeed become somewhat more economical, but we are also driving more and larger cars. And when truly economical cars become available, will consumers buy them on a large scale? Will consumers buy small cars that do not reflect their status?

The current climate debate is usually limited to new technologies and durable energy, although from time to time an excursion is made into behavioural change and government. However important these elements may be, effective climate policy demands above all an inner climate change, a transformation of the collective consciousness. If we do not want the current excitement about climate change to remain a hype, which disappears as easily as it began, we must delve deeper into ourselves, and understand what this crisis tells us about ourselves, our relationship to the world and our way of life.

RATIONAL-SCIENTIFIC WORLDVIEW In the current (and ever more frequently attacked) scientific worldview, only that which can be observed empirically and is sensorially tangible, is truly valid. Inner phenomena are reduced to their

climate change

we must overturn our worldview

external equivalents: consciousness is considered a by-product of the brain, and experiencing love is attributed to chemical processes. This materialistic view of reality gives a profound insight into the physical aspect of the world, but is simultaneously inclined to devalue the world as a consumable object or an instrument.

Nature is not only 'value-free', but also 'valueless'. In this way, this worldview is characterised by a fundamental separation between man and nature, spirit and body, subject and object. In a world in which matter is the ultimate reality, everything is fundamentally separated: physical boundaries are unbridgeable. Man as a rational being is diametrically opposed to irrational nature – not only to nature around him, but also to nature within himself.

It goes without saying that this worldview is related to the problems of climate. This worldview denies any inner values, and is only able to produce an extremely 'externalised' culture. On the basis of such a materialistic philosophy of life, the quest for happiness leads us to few places other than the shopping mall. And it is usually hard to reconcile this stubborn consumption culture with responsible environmental behaviour and policy. This worldview is sometimes considered a 'faith' because, like conventional religion, it carries with it the promise of happiness, and even of a kind of redemption. It implies an ideology that strongly appeals to fundamental, human needs, desires and convictions. This worldview is therefore often considered the most important factor obstructing the transition to a durable society. Changing



I'll remember you © Iris le Rütte

these ingrained, often unconscious convictions and ideas is not easy. Metaphysical revolutions – in other words, transformations of the worldview adhered to by the masses, and hence decisive

for the economy, politics, customs and habits of society – rarely occur in human history. Such revolutions often take ages and evoke very much resistance in society. For example, during the transition from the Aristotelian-Christian to the rational-scientific worldview, precursors often paid for their visionary qualities with their lives. Think of scholars like Galileo, Copernicus, Kepler and Bruno, who were considered heretics with their heliocentric points of view.

Worldviews tend to develop unimpeded towards their ultimate consequence. The only thing that makes them change course is a worldview that is convincingly superior, a new model that does answer the challenges of its time, and compared to which the old model is obsolete. A worldview must, therefore, be overtaken by the drama of its time. In a certain sense, this process is now taking place.

SPIRITUAL NOMADS In many respects, our post-modern society is coming apart at the seams through this materialistic worldview. A shift presents itself on many fronts. Look at the quest for value and quality of life, for meaning and profundity, for personal growth and authenticity – many people have become ‘spiritual nomads’, as we can read in a Dutch government report. During our life, we drink from several sources ranging from meditation courses to Bach’s St. Matthew’s Passion. This stems from the fact that the western model, with its prolific material wealth and infinite number of choices, has been unable to answer the existential question of the individual or to create the social coherence, which any society needs. [...]

The answers are often sought in the sphere of personal growth, meaning of life and spirituality. In this context, it is useful to adopt the distinction, which the American philosopher Ken Wilber makes between ‘pre-rational’ and ‘post-rational’ forms of spirituality. The first form

of spirituality is characterised by magical and mythical ideas and romantic idealisations. On the other hand, the post-rational type refers to the development of powers, which, according to developmental psychology, lie beyond rational thinking, though they continue to build on it. This second form of spirituality is a logical step in the human development, in which the individual is striving to explore the next layer of his human faculties, like true, inner peace, the power of creative and integrated thinking, true empathy and human solidarity, authenticity and in-



tegrity. [...] Provided our rationality is sufficient to acknowledge its own limitations, this spirituality is certainly not counter-rational, or in conflict with rationality. On the contrary, the intellectual clarification and verbalisation of this field are crucial to its development. For in speaking with Wittgenstein, 'the limits of my language are an indication of the limits of my world'. Moreover, this field is already fairly obscure and vague in and of itself and, therefore, will not benefit from additional vague words. It does not concern a marginal undercurrent. In culture as a whole, we

see developments that appeal to other perceptions of reality and to another vision of humanity. In the sciences, the limits of the positivistic idea of science are increasingly lamented and broken. In philosophy, the ancient themes of life resurface for consideration and the *savoir-vivre* experiences a true boom. Trade and industry adopt methods of meditation and personal growth because they might contribute to the creativity of employees, and hence lead to greater productivity for the company. An economy is emerging in which land or capital are no longer the main 'raw materials', but man himself – his work, network, knowledge, creativity and thinking power.

Yet, spirituality often has a negative connotation. Often, images of vagueness, irrationality and regression, the pre-rational type of spirituality, crop up. This is quite understandable. Society indeed has had negative experiences with people who claim to speak in the name of God and yet shamelessly abuse this claim. The image of spirituality has been tarnished by 'gurus' who shared their beds with their followers, and by erring individuals who thought the emotional whims of their 'inner child' to be more important than the limits of others. To many convinced atheists, this seems a return to something out of which they had struggled with a great deal of effort. But the quest of the spiritual nomads shows that our ideas about spirituality require an 'update'.

This concept seems to have overcome most growing pains and now tries to find a form in the adult world. The starting point of such post-rational spirituality is that the spiritual or the 'divine' manifests itself in, through and as life itself. It is not limited to a hereafter or to a creator outside his own creation. Evolution and creation are not mutually exclusive concepts, but two sides of the same coin: evolution is a continuous process of creation, and creation occurs through evolution. Everything is ensouled, and the difference between man and nature is rather gradual than





As you like © Iris le Rütte

absolute. The human being is co-creator, a master of the art of living, who – if trained, developed and cultivated – carries within him higher powers and a greater potential than we usually believe possible. This potential implies a wide range of possibilities as well as considerable responsibilities. In this way, the whole world, nature and life regain their value and meaning. And this view of life is often accompanied by a feeling of responsibility for the environment, so crucially important for climate policy in all its aspects.

Almost everyone has at times had access to this dimension – at those happy moments, perhaps after just reaching the summit of a mountain and looking out over a beautiful landscape, being engaged with a loved one, enjoying art or music with one's whole being.

Suddenly we feel light and filled with joy, we are open and broadminded towards people around us or we are thinking more clearly. Our life is filled with a sense of meaning and significance. The best in us awakens. Qualities which are only

rarely accessed in daily life, suddenly surface. Often this concerns intensely sensorial experiences: the link with our own body, another person or the world feels very natural, as if the boundaries dissolve for a moment or become porous. However remarkable and perhaps exceptional these moments may be, the funny thing is that we feel more ourselves at those times.

Everything feels more spontaneous and direct: we are in harmony with our own nature. To some people, such moments are decisive for making other choices in life, for example, to devote themselves wholeheartedly to matters that are really important to them. In this sense, these 'peak' experiences contribute to the development of personal values.

SCIENCE AND TRUTH During the transition from the Christian to the scientific worldview, the church fiercely opposed new insights and their implications. Nowadays it is mainly the scientific world that opposes a shift of the paradigm, the dominant pattern of thought. With its 'right of veto' on the truth, it has become the new church. Postmodernism, with relativity made absolute, is the ultimate consequence of this worldview. At the very moment that we have outlined the material world so intelligently and precisely, a lack of knowledge of a fundamentally other nature is manifested.

There exists a hunger for subjective knowledge as well as for experiences. There is a need for understanding the individual's inner universe. There is a debate about values and standards and ever more people are occupied with forms of inner development. For example, two-thirds of the Dutch population are 'praying', as recent research shows. Often, this praying does not concern the traditional invocation of God, but is rather a form of meditative self-reflection, a psychological technique intended to restore inner balance. However, the inner world of experiences cannot

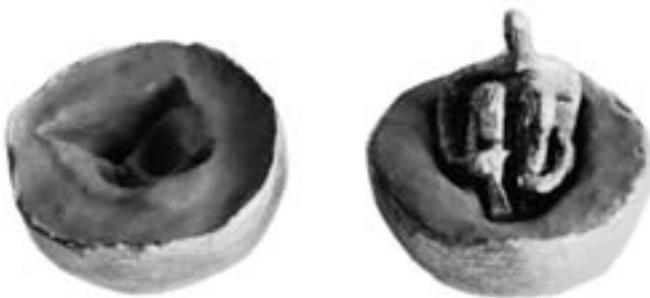
be understood, described and 'proven' within the context of the existing, positivistic philosophy of science. The most sensible scholars therefore acknowledge that, in addition to the rational-scientific approach, there are other, legitimate approaches, of which the arts and philosophy are usually considered the most important ones. Apart from the world of cool objective observation, there is also 'being', that is, the world of subjective experiences and the feeling heart. However, the world manifested by this latter approach is usually strictly separated from the world known through the sciences.

This results in the absurd situation that, in addition to the two primary approaches, there also seem to exist two different realities. This not only causes a rift in the world, but also in ourselves:

empirically or proven rationally, this dimension slips through the net of scientific claims of truth. On the basis of the current rules, we are able to make statements about how people claim to experience this dimension, but we are unable to say anything about reality itself.

Objective knowledge is an empirical-rational construct while subjective knowledge is a social-psychological construct. However, as long as we do not acknowledge this inner world, which many of us clearly experience as 'real' at our better moments, how can we expect people to orientate or develop themselves in this field? How can we reproach them for seeking their salvation in soulless consumption, superficial and empty materialism and hollow hedonism? And note that it is fantastic to enjoy life, and there is

There is a need for understanding the individual's inner universe



May good fortune await upon you © Iris le Rütte

the human being as knowing subject and the human being as object ending up in two, seemingly incompatible fields of science.

Here the philosophy of science is confronted with a tremendous problem. Imagine that the new paradigm and the experiences of countless individuals contain a grain of truth: that a spiritual or inner dimension pervades all life on earth. Because this presence cannot be measured em-

a profound beauty to be found in the material world. But this happiness or joy becomes eroded if we are not going to attribute a sense of reality to this world of inner experiences, denying it instead of cultivating it. For ultimately this inner world is the only place where we can experience love, joy and happiness, assign value, realise compassion and make true contact with ourselves, others and nature.

This raises questions of how we can study this world of inner experiences objectively without objectifying it. How we can turn 'being' into a source of seeing in a truthful way? How we can see in order to help us gain better access to being. As long as we rigidly hold on to the self-constructed ceiling of our reality, we cannot see the splendid starry sky above or the new worldview and consequently the new world.



This world of inner experiences is the only place where we can experience love and compassion

I'll remember you © Iris le Rütte

CLIMATE CHANGE AS BLESSING IN DISGUISE

A metaphysical revolution is a painful, laborious and extremely slow process. A bit of external coercion to be able to overcome the social resistance, would be very helpful. Climate change, the drama of our time, might play a key role in it and may turn out to be, amidst all the misery and threats, a blessing in disguise, because it forces us to this radical revolution in thinking and acting through its omnipresence and inevitability. Apparently, we can only be taught respect for nature, for any inner and outer wealth granted to us, in a very harsh way. Hopefully, climate change will ultimately lend history a hand, albeit a harsh one, and propel humanity forward in this complex task of achieving adulthood and complete

maturity. In 1992, Al Gore wrote in his book *Earth in the balance*: "The deeper I search for the roots of our global environmental crisis, the more I become convinced that it is an outward manifestation of an inner crisis, which may be called spiritual for lack of a better word 🌱"

Annick de Witt works for the Earth Foundation, a think tank for the nature and environmental movement. She extensively researched the relationship between people's orientation on spiritual values and their responsibility for the environment. The illustrations used in this article are ceramic (clay and gouache) by Iris la Rütte, Amsterdam, 1993.

valentinus' life

'I recognised him, that he was my self,
from whom I was once separated.'

Mani (216-277)

Gilles Quispel*

The greatest gnostic of antiquity was Valentinus. Although he was an Egyptian with a Latin name, he was of Greek descent and he wrote in Greek. Valentinus was born around 100 AD in an unknown village in the Nile Delta, about 120 kilometres east of Alexandria, where many Greeks had lived since 600 BC. He must have read the Iliad in school as his account of the dream in the *Gospel of Truth* is inspired by an image from this book. He had a poetic mind and if you want to understand him, you can prepare yourself by reading such poets as: P C Boutens, *Sponsae aeternae*; A Roland Holst, *The Appointment*; J W von Goethe, *Faust*, a gnostic myth; and William Blake *The Marriage of Heaven and Hell*. Valentinus received scientific training in Alexandria and the philosophy of Alexandria was dominated by Eudorus and Posidonius at that time. Eudorus tried to reconcile Plato with Aristotle. He taught a devout, not mystical, but rather intellectual philosophy. According to his philosophy, God's mind contained the ideas, while the world was not yet an emanation of God, as Valentinus and later the neo-Platonic Plotinus taught. We recognise Eudorus not only in the writings of Hermes Trismegistus, but in the writings of the gnostics as well. In a certain sense, Valentinus was a Platonic: according to him, the cosmos is a parable, but only a parable of the spiritual world of ideas, which he calls the pleroma of the aeons. Literally 'aeons' were eternal aspects, feelings, thoughts and moods of God. Posidonius was a stoic who lived in the first century BC. He was the teacher of Cicero, the Roman statesman, when the latter was exiled on the isle of Rhodes. Posidonius was a vitalist, a phi-

losopher of life. While in Cadiz, he saw that the tides depended on the phases of the moon and he concluded that there was sympathy between heaven and earth and indeed all things. For him, God was a spirit that pervades the all and connects everything with everything. Despite all his scientific pretences, Posidonius paved the way for magic and occultism.

Initially, Valentinus was also open to this, but he realised that Platonism was a form of rationalism with which he could not sympathise. Later he said that Wisdom, in her recklessness, wanted to penetrate the depths of God, and that it was her hubris (arrogance) which led to her fall. By this time, he must have been in contact with the newly founded Christianity. During excavations in the Egyptian desert, fragments of Christian writings were discovered which showed that the synoptic Gospels (Matthew, Mark and Luke) were known there before 200 AD. Also a fragment of the Gospel of John was found which appeared to have been known in Egypt already. The best Greek text of the New Testament, the so-called Alexandrian text, had previously been compiled in Alexandria by Greek philologists before 200 AD. There were also Christians of Jewish nationality in Alexandria. It is strange that the New Testament does not further mention Alexandria. The reason is that the New Testament is primarily focused on Paul, the apostle of the gentiles, and is therefore very one-sided.

About two million Jews lived in Egypt; this was more than the number of Jews living in Palestine. Teachings were found that were in keeping with the traditions of the original congregation in Jerusalem, which sent missionaries to Alexandria.

These teachings stated that Jesus had been the true prophet who had manifested himself in different personalities to earlier generations before he definitively became the figure of Jesus. The Elkesaites and the Pseudo-Clementines believed this, and also that Jesus became the Christ at his baptism in the Jordan.

Valentinus explained this as follows: 'Jesus died when the spirit, which descended upon him in the Jordan, left him.' He differentiated between Jesus, as a spiritual body which was born, and the logos which linked itself with him. Valentinus' thinking was probably strongly influenced by the Christ in the Gospel of John. For him as well as for John, the Christ is the manifestation of the mystery, a son of man, whose light shines as a beacon in a cosmic night, barely touching the earth before returning to its origin again. As a Christ-centred thinker, Valentinus proclaimed Johannine Christianity.

He became a teacher of the Christian community in Alexandria which, at that time, did not have an

authoritarian structure. This did not happen until 250 AD. In Valentinus' days, the leadership of the church rested with the elders, who were chosen by the members of the congregation. In 136 AD, Valentinus came to Rome to preach and there he founded a free academy of spiritual science with branches in Italy, Antioch and Alexandria. He developed the Valentinian system of faith and, after his death, his pupils founded the Western or Italian school of Valentinian gnosis. Needless to say, Valentinus and Marcion were expelled from the Roman church. This fact raises the question of whether the followers of both teachers represented the majority of the Christians in Rome. It is assumed that Valentinus returned to Alexandria where he died at an old age, around 160 AD. Valentinus saw the Christ as the logos, that is, the manifestation of the mystery. In this, he saw a newborn child and it is here that the theme of the birth of God in a human heart is mentioned for the first time. The origin of being, or God, is depth and silence while the aeons, or images

of the spiritual kingdom, emanate from him. God has a consort which is elsewhere referred to as Wisdom or Holy Spirit. Here it is called Womb. The spiritual and the visible world are not created from nothingness, but rather they emanate from God and are born from the divine Woman. The notions



The Greek-Roman civilised world at the time of Valentinus

Λ α Ω Ν Τ Ω Ν Ι Κ Ο Υ Κ Α Ι Ο Υ Ξ Ε Τ Ο Υ Κ Υ Ρ Ι Ο Υ
 Κ Α Ι Ο Μ Ο Λ Ο Γ Ο Υ Μ Ε Ν Ω Σ Μ Ε Γ Α
 Ο Μ Ν Ε Σ Ε Τ Π Ο Ν Ο Ρ Ι Φ Ι Σ Δ Β Α Ν Τ Ω Μ Δ Ι Σ Ε Ν

of pairing along with the bearing of offspring are seen as controlling the process of evolution. The seer experiences that, as a spiritual being, he is taken up into this whole and is identical to the origin of being. The Indians call this Advaita, or non-duality. This also means that the visible world, which the senses and the mind reveal to us, is an illusion and indeed the child had revealed this to Valentinus.

According to Valentinus, Christ came to liberate man from all illusions and to lead him to self-knowledge. In the *Gospel of Truth*, life on earth is compared to a bad dream from which man awakens. 'Hence, if one has gnosis, he is from above. If he is called, he hears, he replies, and he turns toward Him who called him and he ascends to Him and he knows what he is called. Since he has gnosis, he does the will of him who called him. He desires to please him and he finds rest. He receives a certain name. He who thus is going to have gnosis, knows whence he came and whither he is going...'

Thus whenever a human being hears his name called, he knows what he is, where he must go and from whence he comes. Hence the gnostic discovers himself, thanks to the revealing word of Christ. Valentinus taught that, at his coming, Christ was accompanied by angels who were the guardians of spiritual people. The angels devote themselves to the human being to whom they are assigned and grant him gnosis. However, they also need the human being, who is their consort, because the angels cannot enter the pleroma, the kingdom of the spirit, without their human being. Together they form a pair. Originally, this guardian angel is the Greek daemon, who accom-



The walls of the ultra-modern world library of Alexandria are decorated with the script of every language in the world. Left: different types of writing in Alexandria, beginning of the Christian era

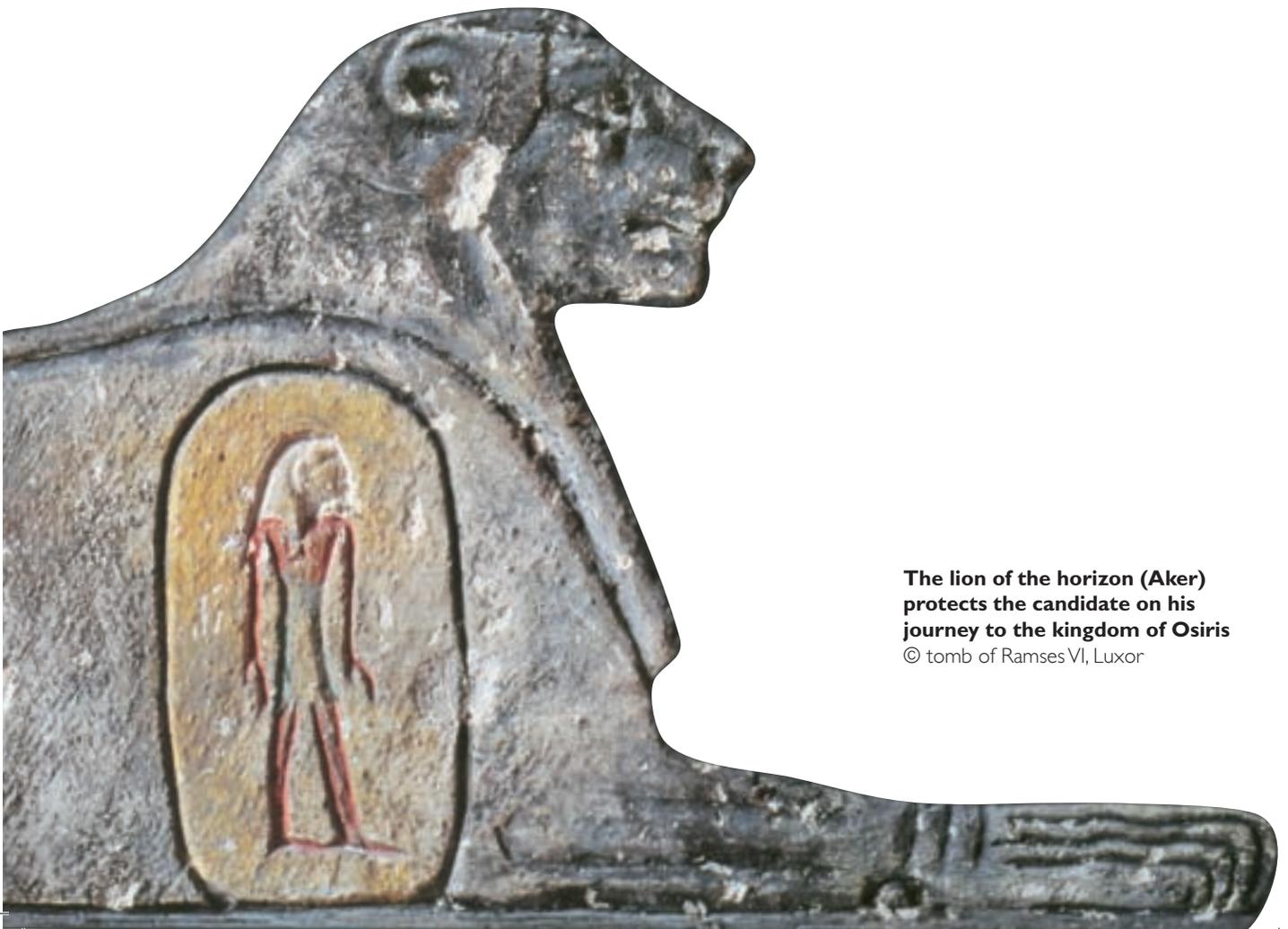
panies the child at birth and is even in his image. Valentinus considered the angel to be man's bridegroom and the human being man's bride. The unconscious self (the angel) and the conscious I of the gnostic form an unbreakable unity and together they celebrate 'the mystery of marriage', of which the marriage between man and woman is an example ☸

*** In 1947, Gilles Quispel published a reconstruction of the original Valentinian teachings ('mythos'), which he found in the manuscripts of the inquisitor, Irenaeus. In 2003, this myth was included in Quispel's book *Valentinus the Gnostic and his Gospel of Truth*. The article is based on chapter I from this book. Gilles Quispel, *Valentinus de gnosticus en zijn Evangelie der Waarheid (Valentinus the gnostic and his Gospel of Truth)*, In de Pelikaan, Amsterdam 2003. Gilles Quispel, *Valentinus, de gnosticus en zijn Evangelie der Waarheid*,**

valentinus' creation

Valentinus does not call the inhabitants of the spiritual world 'gods' but 'aeons'. The abode of the aeons is the spiritual world and is called 'fullness' ('pleroma'). 'The primordial father of the aeons is "depth" and its counterpart is "silence". Depth is the uncreated primordial parent, the "unengendered parent". As manifestation of itself, "depth" generates, with the help of

"silence", its son "consciousness", which is equal to the father and is the only one who is able to know him. The counterpart of "consciousness" is "truth". "Consciousness" and "truth" subsequently generate "word" and "life", and "word" and "life" create the "human being" and the "church". This first octet contains the nucleus of the fullness. 'Next, word and life emitted another ten aeons, while



The lion of the horizon (Aker) protects the candidate on his journey to the kingdom of Osiris
© tomb of Ramses VI, Luxor

myth



the human being and the church emitted another twelve aeons, which brings their total number to thirty. The last of these thirty is Wisdom (Sophia). A longing to behold the origin of their being lives in all the engendered aeons, and in Wisdom, this longing results in an overconfident, forward striving. The boundary (Horus) prevents Wisdom from being lost in the fathomless depth of the Father by placing her outside the spiritual world.

In the Valentinian myth, it is not Adam and Eve who are expelled from paradise, but Wisdom. The male counterpart of Wisdom, the “beloved”, remains behind in the fullness. ‘Wisdom is banished to the emptiness without knowledge, which she has created herself by her breach. In memory of what is superior, she brings forth Jesus, but he hastens to the realm of the Spirit, to which Wisdom cannot follow him because the boundary prevents her. Lonely, she remains behind in the emptiness, subjected to sorrow, fear and bewilderment and above all to the cause of her grief, ignorance. After having suffered all grief, she begs Jesus for help, the result of which is that all the aeons are moved and beg the Father to liberate Wisdom from her sorrow.

Subsequently, the Father creates the Holy Spirit. The Holy Spirit instructs the aeons about their relationship to the Father and restores peace in the fullness. Out of gratitude for the rendered benefaction, the fullness of the aeons emits a spiritual being of perfect beauty from what is most beautiful and flowery within each of them, namely the Christ. Together with his angels, he is emanated into the world spirit in exile, Wisdom.’

It is remarkable how the concepts Father, Son, Holy Spirit and Christ can be distinguished much more clearly in the Valentinian myth than in the traditional Christian teachings.

‘The Christ liberates Wisdom from her suffering by taking away her sorrows and to transform them into, as yet indeterminate, matter. The world soul originates from Wisdom’s longing for bliss, her bewilderment turns into earth, her sorrow into water, her fear condenses into air and in all these elements, ignorance turns into fire.’

We see that, in the process of salvation, initiated for Wisdom, first of all the four elements earth, water, air and fire are generated in the emptiness. ‘Wisdom, liberated from her suffering, assimilates in exaltation and joy the image of the angels that accompany Christ and generates, ignited in love and impregnated by her imagination, brainchildren in their likeness.’ The impending creation of the human being now occurs indirectly: ‘From soul matter, Wisdom creates the “demiurge”, a divine being in the likeness of the Father, who gives form to everything that is brought forth after him, secretly moved by his Mother, Wisdom. Because she already wanted to create it in honour of the aeons, she made what is visible the symbol of what is invisible.’

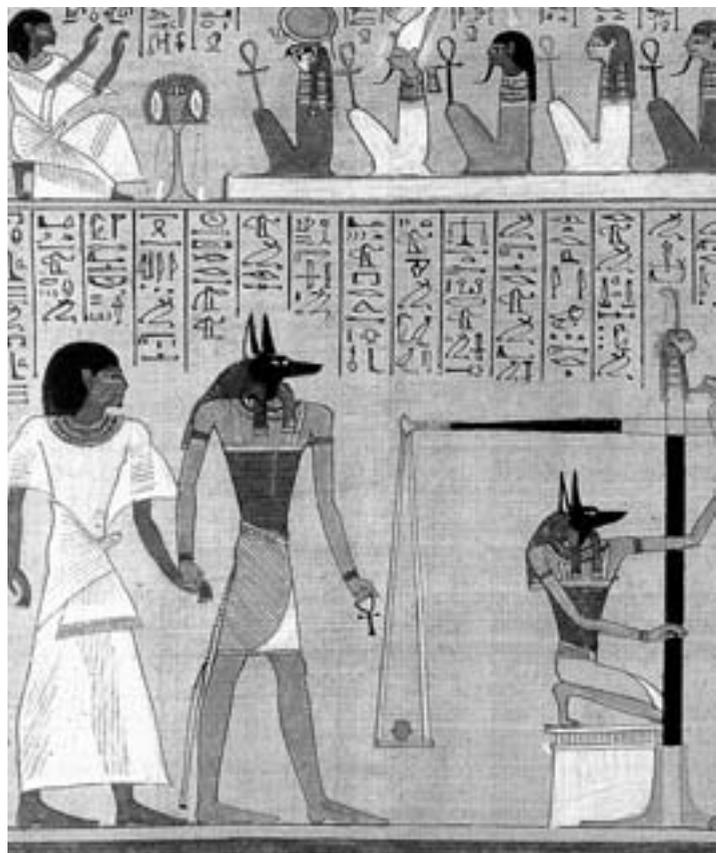
Here we receive an impression of the hermetic saying ‘as above, so below’. In John’s Memories of Jesus, which is a part of the apocryphal Acts of the Apostles, we can also read that the Lord ‘made everything as symbols’. ‘After the demiurge had formed heaven and earth from the four elements, he also created the earthly human be-

ing and blew his soul into him. Secretly, Wisdom added her brainchild, which did not know the demiurge. Thus the demiurge serves as an instrument to transfer the spirit to the human being's soul and body, so that the former can be carried to term as in a womb, and will develop until he will be ready to receive the perfect word, which is Christ. When all spiritual beings have been liberated in this way, they will, together with their mother, Wisdom, return to the fullness and, having become spiritual aeons, will achieve the beholding of the Father.'

This is the end of Valentinus' myth. This myth clearly points out two fundamentally distinct fields of life: on the one hand the spiritual world of the fullness, and on the other our transient world. In the Valentinian tradition, our transient world has been generated to offer the possibility of return to Wisdom, which became separated from the fullness. To this end, the imaginations of Wisdom – the brainchildren which she created in the likeness of the angels that accompanied Christ – walk the path of experience through matter, linked with an earthly soul and an earthly body. The mortal human being is like the instrument, the 'sensory organ' with which the imagination of Wisdom can gain experience.

Not until all brainchildren, which Wisdom has 'hidden' in the earthly human being, have received the Christ, can Wisdom return to the fullness with all her liberated children. In the Valentinian myth, the duality of the human being is explicitly mentioned: on the one hand formed from matter and doomed to return to it, and on

the other hand 'the hiding place' of a brainchild of Wisdom, gifted with a 'spark' of the fullness. However, as to our earthly ensoulment, we are not aware of our divine companion, nor is the demiurge aware of the secret acts of his mother Wisdom. However, we can experience the influence of this divine spark in our consciousness, because the result of our earthly ensoulment – our drive for self-maintenance – merges there



The pure heart

In a letter of Valentinus, we read the following: 'Only one is good, whose free expression is His manifestation through his Son; it is only through Him that the heart can purify itself, but only when the essence of evil has been removed from it. Now its purity is prevented by many beings that choose to dwell in the heart, for each of them performs his own deeds, donning violence in various ways with improper lust...

Thus is the heart that has long been neglected, is impure and the abode of many demons... But when the only-good Father looks upon the heart, it will be sanctified and the Light shines; and he who possesses such a heart, is so blessed that "he will see God"!

The possibility of a human being to possess such a pure heart and in that way to be able to see God, is an ever present reality for the Valentinian Chris-

tian. Valentinus does not primarily refer to the heart as a physical organ, but to a spiritual centre of knowledge, lying at the place of the heart.

Another text says about this: 'Many of these things, recorded in public books, were found written down in the church of God. For these shared teachings are the words originating from the heart, the law written in the heart. This is the nation of "loved ones", who are loved and love Him.'

Who is the nation of the loved ones?

This refers to the self in the heart, the pneumatic light spark, the eternal pilgrim incarnated in matter. Those who carry this within themselves, alive and consciously, are the spiritual people or pneumatics.

'The gnostics know that they were initially spiritual beings, who came to dwell in souls and human beings of the light; once they were in the spiritual world above, but they fell into the world of the senses and of sin. Thanks to self-knowledge, they now hurry back, redeemed, liberated from this world below. We were born there, but now we are re-born in the world of the Spirit...'

A gnostic is a gnostic because, through revelation, he knows what his true essence is. Other religions are directed toward God in different ways. The gnostic is focused on his inner being.

He is interested in mythological details about the origin of the universe and of humanity, but only because they are expressions of and illuminate the understanding about himself. 'Abandon seeking God and creation and other

things of a similar nature. Seek Him by examining yourself. Learn who it is who makes everything his own and says: My God, my spirit, my thoughts, my soul, my body. Examine the sources of your worries, joy, love, and hatred. Examine how people behold, become angry, rest and love without wanting to. When you carefully examine these things, you will find Him within yourself; the second-century, gnostic author Monoimus says. And church father Irenaeus wrote about the Valentinians:

'They believe that the knowledge of the ineffable greatness itself is the perfect redemption. As deficiency and passion stem from ignorance, the substance from which they were formed is destroyed by gnosis; and hence: gnosis is the redemption of the inner human being. However, the latter is not of a material nature, because the body is perishable, but it is not animal either. Redemption must, therefore, be of a spiritual nature, because the animal soul is the fruit of deficiency, yet it is a dwelling for the spirit.

The redemption must, therefore, be of a spiritual nature, because it confirms that the inner and spiritual human being is redeemed by the mercy of the Gnosis, and that they, who have reached the Gnosis of all things, do not long for anything else from then on. This, then, is the true redemption.'

In our time, a re-evaluation of the gnostic roots of Christianity is taking place. Therefore, Valentinus, as one of the most important representatives of the gnosis from the beginning of the Christian era, can once again receive the place he deserves, for the gnostic idea of the inner, autonomous redemption of the human being, and the wide perspective of the spiritualization of his consciousness in the power of Christ, is always topical.



In the Egyptian mysteries, the human heart is weighed before Osiris' throne. On the other scale of the balance we see the feather of Ma'at, which symbolises 'truth and harmony'

with the effect of the imagination of Wisdom. The result of the earthly ensoulment, making itself felt in our consciousness, can indeed be characterised as 'drive for self-maintenance'. The effects of the brainchildren of Wisdom in our consciousness can also be recognised on the basis of the Valentinian tradition: the aeons in general, and Wisdom in particular, desired to know the ungenerated parent of the fullness. Generally speaking, many people are also diligently seeking for our 'roots', for the 'mystery of life'. This

As a human being still predominantly lives from the ensoulment, blown into him by the demiurge, he will use much of his energy to maintain himself as well as his worldview. He worries about his health, his social network, his livelihood, his possessions, his pension and what not. And in this pattern of self-maintenance, we only too often approach our neighbour as an adversary. The struggle for life is expressed when trying to find a partner, a job, a house etcetera, and almost always, there are more people com-



is collectively expressed in the efforts of the sciences. Religion testifies to our striving for 'redemption', for 'being connected', and to our longing to return to a lost fatherland. Thirdly, the human being often expresses his exaltation about and his longing for the, as yet unknown, ideality in artistic creativity. Think of the perfectly proportioned Greek statues; think of the many representations of Biblical scenes in paintings; think of the musical compositions, testifying to longing and homesickness and evoking and reinforcing these emotions in those who listen to them. The sciences, religion and the arts – head, heart and hands – react, as yet not fully conscious and hence still more or less unfocused, to the divine spark that accompanies us, that is, to the brainchild of Wisdom, which inspires us.

peting for the same things. Almost inevitably, self-maintenance leads to struggle, to Darwin's classical 'struggle for life'. If we were only ensouled by the demiurge, we would equally feel the pain associated with the struggle for life, but we would be able to accept it as inevitable. However, because we also carry a spark of wisdom within us, we have a dormant notion that the pain of the world is not inevitable; that the purely animal life is actually far below our station and that we need not be satisfied with it, or rather should not be satisfied with it. Soul pain develops when a notion of lost glory begins to dawn. When we add this to our 'knowledge' of another, purely spiritual existence, which once was our share in one way or another, we become thoroughly aware that indeed something like a



**In the ancient library
of Alexandria**

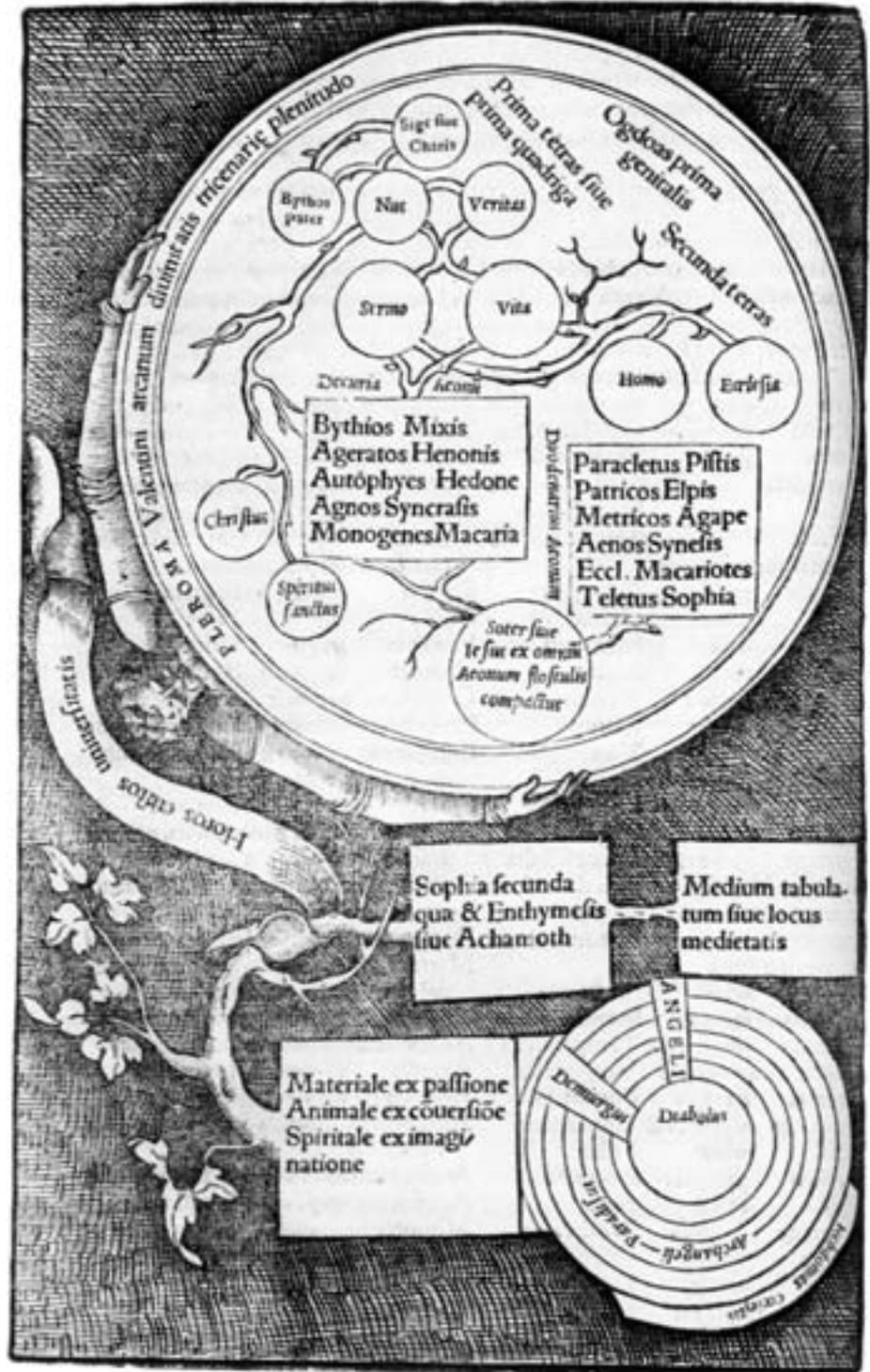
‘fall’ must have occurred, and that we ultimately lost our way in a world that is not ours. One of the fundamental characteristics of creation is its infinite diversity: no two leaves of a tree, no two blades of grass in a meadow are wholly identical. This diversity, this variety of forms, also applies to the reactions of humanity to the two streams of influence pervading it. The unearthly one that distresses people may turn a human being into a worse than unkind creature. More than once, his environment must ‘bleed’ for the sorrow from which he wants to liberate himself in all kinds of impossible ways. A solution of this dilemma approaches when a human being can become a flexible instrument, with which the ‘brainchild of Wisdom’ achieves a perfection that reaches its pinnacle when this image links itself with Christ. Latently conscious of this high calling, the human being imagines his own goals to be very important and repeatedly says that ‘the end justifies the means’, even when these ends only serve his self-maintenance or are even purely egoistic, for

in all aspects we see that the mental powers, granted to humanity to fathom the divine plan, are used in the struggle for life. Thus this struggle is ‘cultivated’ in a refined but rock-hard way; the criterion of our culture is then the ingenuity with

which we produce our weapons... The human being must react to the influence of the divine spark on his being, but in many instances, these reactions can at most be called caricatures. History shows that only very few people penetrate to the true intentions and meaning of life on their own. Just as in Valentinus’ myth, the Christ comes to the aid of Wisdom, at certain times, at those moments in time when humanity is psychologically ripe for it, messengers come to humanity who are, from birth, aware of ‘that which is totally different’. They are living proof of two worlds, of the power and activity of the new soul, which can live in the human being, and they amaze friend and foe with their often incredible works and actions. Once again, they bring the human being into contact with the teachings of the two nature orders, and quite simply explain to him his place and calling in creation. It has already often been emphasised that we are living at the transition from the Age of Pisces to the Age of Aquarius. The Age of Aquarius is a

period of results: in this period, it will be demonstrated who are going to possess the new ensoulment, and who will not. As a concrete sign of the dawn of this new time, we see a number of related events come to the fore immediately after World War II: Gilles Quispel unearthed the original teachings of Valentinus from Irenaeus. In the sand of Egypt, 52 codices with original, gnostic manuscripts were found near Nag Hammadi, and J van Rijk- enborgh appeared as an example of one of those who help people on the path of soul liberation; he propagated the living Christianity of the Rosycross, of which he was the leader at the time.

We had to wait until 1995 for a complete Dutch edition of the Nag Hammadi manuscripts, and Quispel's Valentinian myth was not examined by Attridge and Pagels until 1985. Immediately after the war, the modern Rosycross initiated a stream of publications, in which the teachings of the two nature orders were explicitly offered to



the seeking public, while the Rosycross autonomously developed into a spiritual school, through which the Light could flow into this world. In many so-called 'rich' countries, the human being has virtually reached, if not surpassed, his saturation point with regard to his material conditions as well as to his freedom of expression.

Perfect Aeon

Ogdas	First tetras	Depth <i>Abyssos</i>	Silence <i>Sigè</i>		
		Consciousness <i>Nous</i>	Truth <i>Alètheia</i>		
Second tetras		Word <i>Logos</i>	Life <i>Zoè</i>		
		Human being <i>Anthropos</i>	Church <i>Ekklesià</i>		
		Deep <i>Bythius</i>	Mixture <i>Mixis</i>	Comforting <i>Paracletus</i>	Faith <i>Pistis</i>
		Imperishable <i>Ageratus</i>	Unification <i>Henosis</i>	Paternal <i>Patricus</i>	Hope <i>Elpis</i>
		Independent <i>Autophyes</i>	Pleasure <i>Hedone</i>	Maternal <i>Metricus</i>	Love <i>Agape</i>
		<i>Immovable</i>	Merging <i>Syncrasis</i>	Eternally <i>Ainus</i>	Understanding <i>Synesis</i>
		<i>Acinetes</i>	Bliss <i>Macaria</i>	Propagating <i>Ecclesiasticus</i>	Bliss <i>Macariotes</i>
		Only-begotten <i>Monogenes</i>		Beloved <i>Theletus</i>	Wisdom <i>Sophia</i>

Schematic representation of the Pleroma according to Valentinus in Tertullianus, Opera, Basel, 1539.

In: Gilles Quispel, *Valentinus de gnosticus en zijn Evangelie der Waarheid (Valentinus the gnostic and his Gospel of Truth)*, De Pelikaan, Amsterdam, 2003

The world does not have to offer much more than what we already have acquired. Parallel to industrialisation and democratisation, a spiritual quest has taken place in the esoteric movements as well as in branches of the academic sciences since the end of the nineteenth century. As a result of this, the manifested truth is offered to us



on a plate. In the hermetic treatise *Admonition of the soul*, we can read a fragment that exactly ties in with the Aquarian human being:

‘Here below, O Soul, is the physical world, the abode of unsatisfied desire, fear, degradation, and sadness; there above is the thought-world, the abode of satisfaction, freedom from fear, high dignity, and joy. You have seen both worlds, and had experience of both; now make your choice between them, in accordance with your experiences. You can dwell in which of them you will; you will not be repelled or rejected from either. But it is impossible for a man to be at the same time vexed with unsatisfied want and fully satisfied, tormented by fear and free from fear, exalted and degraded, joyful and sorrowful. And therefore it is impossible for a man to combine love of this world with love of the other world. That cannot possibly be done ✠

living or being lived

No matter how complex a human being may be, he can be totally described by two simple words: in and out. At the crossroads of these opposites, we find what we call a person, an 'I'.

According to ancient universal teachings, not only is our world sevenfold but so is the human being and his interaction with the world. At each level of his nature being, from the coarsest to the finest aspects, there is a continuous assimilation and expression of this interaction; two simple parameters, in and out, cover a broad spectrum of needs, qualities, skills and possibilities. A large number of influences enter our being where they, after having been processed and assimilated, are transformed and reflected into the greater or smaller environment. Food is digested and converted into the necessary building blocks for growth, maintenance and recovery, while the residual substances are removed. Air is inhaled, oxygen is absorbed into the blood, and carbon dioxide is breathed out. Impressions create a thought which in turn seeks a suitable breeding ground for expression in decisions, words and actions. Influences of people, animals and plants around us, of seasons, moon, stars as well as planets enter our system in an almost unhindered way. They influence our behavioural patterns. Vibrations and radiations change our moods without our fathoming their precise mechanisms. Is our nature being merely a transforming station? Or is it just passing along all these forces and influences that come our way? At first sight, there is only a very limited level of control over this sort of incoming and outgoing traffic. Our control over material food and drink creates few difficulties for most people. Hearing and seeing are a little more complicated; seeing is

not necessarily the same as looking and hearing is not necessarily the same as listening. Control over sensations like cold and warm, wet and dry, hard and soft become somewhat more problematic and would require something like a spacesuit. With the brain being the channel for the 'in-put', the real work starts with the idea – imagination – impression – information... and so on. Which filter can we apply to these influences? At best, to the extent that we have a choice, that we can choose to pay attention to the environment in which we live; and that we can choose our reading material and the people with whom we associate. However, in terms of protecting the subtler gateways such as our chakras and the touches and movements of our heart or etheric-astral influences, it is much more difficult to think in terms of a filter. In this whole spectrum of influences, we are only expected to expend effort in earning material things and the rest just seems to come our way. How do we deal with this? In and out: what is it that I can refer to as myself? Am I like a plant absorbing water, light and minerals, producing a flower and then withering away only to become compost for the next plant? It may seem like an academic question but it is not so strange to take a closer look at these processes of a plant. We may assume that minerals, plants, animals and human beings represent four stages in the field of development called nature, that is, a field of development that is closely related to the universe: ordered and purposeful – not a coincidence of circumstances. In this entire development, the



'... And I put on their raiment, lest I should seem strange, as one that had come from without to recover the pearl; and lest the Egyptians should awake the serpent against me.

But, I know not by what occasion, they learned that I was not of their country.

And with guile they mingled for me a deceit, and I tasted of their food.

And I knew no more that I was a king's son, and I became a servant unto their king.

And I forgot also the pearl for which my fathers had sent me.

And by means of the heaviness of their food I fell into a deep sleep.'

(Fragment from 'The hymn of the Soul',
Apocryphal Acts of Thomas)

His spiritual essence does not stem from the animals, from the plants or from the minerals, but from the fundamental nature

contribution of our lonely plant and its flower seems to be, on first sight, negligible. However, when we consider the 'plant' as an exponent of the vegetable kingdom, things are quite different.

THE END OF AN IDYLL For our considerations, it is important to realise that there is only one plant, the plant, existing in a countless diversity. Because of this multiplicity, it is assumed that an evolution from the vegetable kingdom to freely moving plants, and subsequently to the animal kingdom took place. Did man then develop from the animals? Perhaps his current form developed in this way, but not his essence, which is in principle divine and supernatural. His spiritual essence does not stem from animals, plants, or minerals, but rather from his fundamental nature. The highest aspects of the spirit are still active in him as a nature-born human being. In his natural shape, much of the animal, plant and mineral is active, but that which makes him human is the radiance of the spirit, which once was a conscious part of him. Was? Indeed, this idyllic image is, sadly enough, seriously damaged. Although the in – and-out movement of the lower nature kingdoms leads to growth and to a relative maturity – within the restrictions of their stage of development – we see that the inner growth of human beings is often hindered by the instability of this in-and-out rhythm. This is despite the fact that it is a natural, built-in, self-regulating mechanism, which was initially wholly at the service of its own construction and development. Our plant, too, drives itself to maturity

and perfection, by the assimilation of the necessary elements from its environment. However, once the plant has reached this stage, a new phase develops: centripetal turns into centrifugal; the assimilated substances and energies are returned to the natural cycle as scents and beauty, in fact, elements for the preservation of their own species and that of higher life forms.

In human beings, this process is somewhat different. Gifted with a mind, humans arrived in an early stage at the idea of turning things to their own advantage, on the basis of the norms of their current consciousness. Thus we see that the 'in', the centripetal aspect, is cultivated to the most refined forms, just as with the plant. But this is where the comparison ends. We would expect that, analogous to the plant, maturity would also lead to the centrifugal aspect. However, we see a strong inclination to use the results of this whole assimilation as new capital, as an investment for even more 'in', not only with regard to material possessions, but mainly with regard to immaterial values like power, honour and comfort, values that are, combined with health, generally considered to bring 'happiness'. Which is, for that matter, to a certain extent true.

THE NEW ORIENTATION To what extent? We spoke of maturity with regard to the different life waves: mineral, vegetable and animal. The maturity to which we refer here, does not end with the completion of the natural figure, but rather requires of the personality a maturity and an insight, surpassing the animal aspect, and ap-



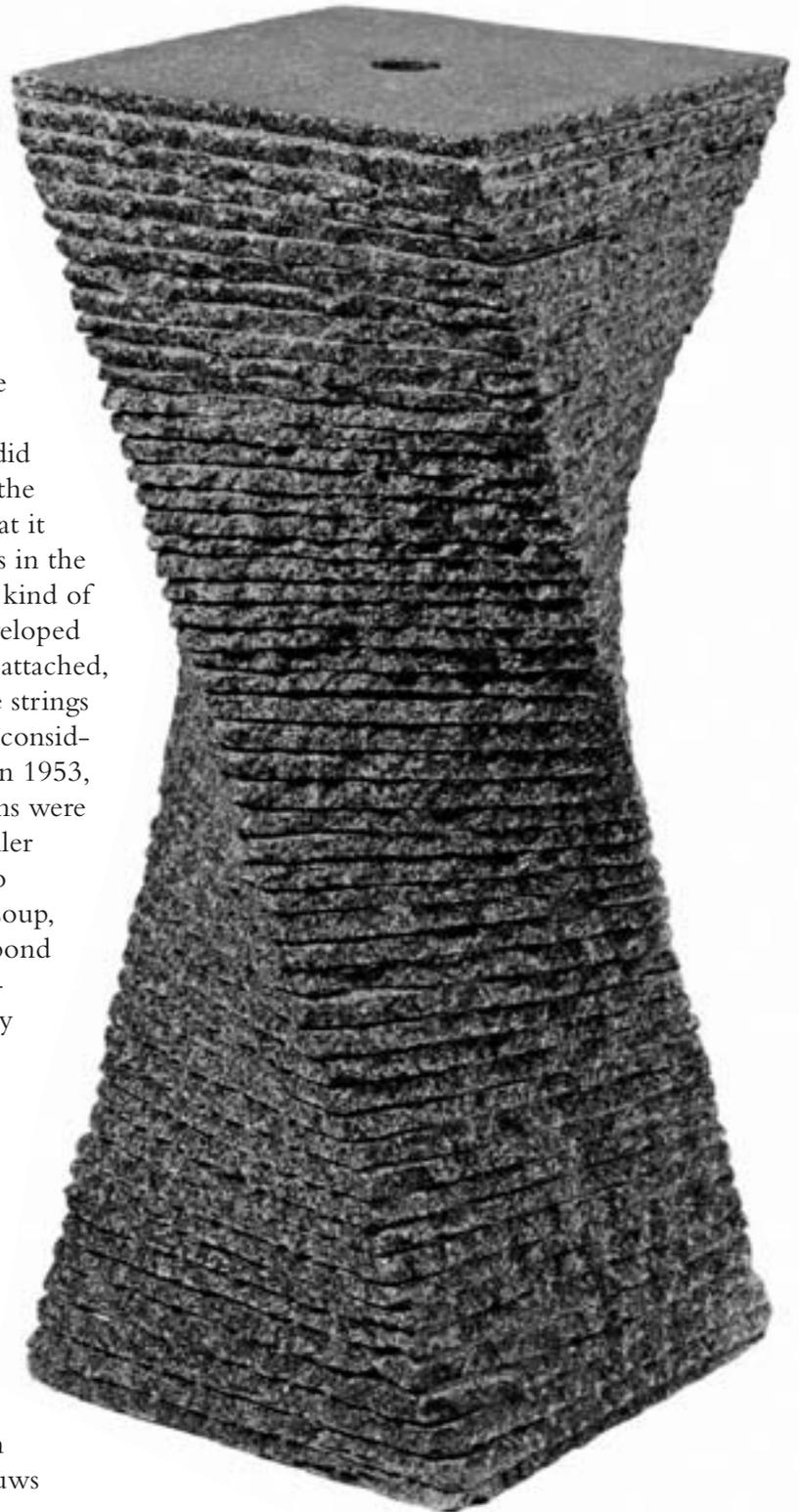
proaching the level of a realm of transition to a higher expression of life. A person, approaching true maturity, will experience, on the one hand, that his powers do not reach beyond that level. On the other hand, a reality is living in him, an eighth level, that surpasses this realm, a reality that is seemingly at odds with our nature, yet awakens a recognition as well as a glimpse of the so long suspected and sought after immortality. Gradually, this growing consciousness can accomplish a true revolution. Through the new orientation, something of the light, something completely new, is manifested in our being, which awakens the crystal not-of-this-world in our heart. From there, a perspective opens looking out toward eternal being.

LIGHT IS LOVE Cautiously and ray-by-ray, the light opens the access to its source to the extent that the human being seeking the light is able to

deal with this power. 'When the pupil is ready, the master is there.' To the extent that the insight and longing of the old human being allow it, the light builds the new man, sometimes by breaking and cleansing, sometimes by construction and renewal. The earlier, self-centred in-and-out is transformed into unselfish, joyful giving, with clearly a very different meaning of 'giving' than the one to which we are accustomed in our everyday in-and-out duality. This giving means decisively partaking of a whole, of a totality. 'Give, and it will be given to you'; it is the invitation of the growing kingdom within us. Answering this invitation implies true happiness. The person who has achieved the quintessence of his humanity, knows his origin, lives through matter and finds his true destiny, as an individual, and as a living exponent of humanity: the servant who prepares the house for the other one, spreading the Light in it for all who approach the house ✪

god and dna – god in dna?

P RIMORDIAL SOUP During a lecture, Francis Crick, one of the scientists who discovered the double-helix structure of DNA, once asked what came first: DNA, RNA or did everything start with proteins? One of the theories about the origin of DNA is that it appeared when smaller proto-molecules in the water of early oceans coagulated into a kind of 'primordial soup'. In it, long chains developed to which ever more molecules became attached, which ultimately resulted in the double strings of DNA molecules, in modern science considered the basis of all life on this planet. In 1953, experiments under laboratory conditions were carried out by the chemists Stanley Miller and Harold Urey. They produced amino acids in an environment of primordial soup, a situation that was supposed to correspond to conditions prevalent during the genesis of the earth. However, it is currently assumed that the original atmosphere was still different. Miller used reduced components, like methane and ammonia. Nowadays science believes that the primordial atmosphere mainly contained carbon monoxide, carbon dioxide and nitrogen. When we repeat Miller's experiment with these substances, no amino acids result, only a little glycine. 'End of story, we might say,' states exobiologist Dr Oliver Botta of Leyden University in a recent article in *Bionieuws*



The scientific conclusion that DNA controls life may be considered an enormous leap in consciousness. Would humanity finally have outgrown infancy, during which it, out of impotence and fear, constantly turned to an unknown energy called God? Does humanity finally begin to understand that God and human being, life and nature, consciousness and development are one? Does humanity approach adulthood?

(Bio News). 'Yet not quite. The chemical reactions that Miller demonstrated did occur, though not on the young earth, but elsewhere in the universe, on asteroids and perhaps in comets. The reduced substances that Miller used are available there; they develop between the stars. These proto-substances were assimilated by asteroids. There they react in a similar way as in Miller's experiment and produce amino acids.'

The problem with the production of amino acids in space is that they are unstable under the influence of light. The amino acids have to be hidden in the innermost part of a planetary body, like an asteroid. This means that meteorites falling on earth may contain the building stones of life. This still happens, for we do find these substances in meteorites. The central issue in this field of research is therefore: are they made externally or are they produced on earth? In their research, Leyden University assumes that the building stones are not made on earth. Yet, life as we know it now – DNA, RNA, proteins – did not develop in this way. The current theory is that PNA, peptide nucleic acid, a powerful, complex molecule, has played an important role. Another problem was that there had to be a mechanism that would continuously break up the double strings to maintain the cycles. At approximately 50 degrees Centigrade, the single strings form a kind of mould to which they can attach themselves, while at a temperature of about 100 degrees, they are broken up again and the number of molecules is doubled in this way. When the temperature drops, the process starts all over again. The number

of copies multiplies exponentially. Forty cycles produce a quintillion (i.e., a 1 with 18 zeroes) identical copies.

A TOTALLY DIFFERENT MOON In this context, it is likely that the moon played – and still plays – an important part in the genesis and preservation of life. Richard Lathe, a molecular scientist at Edinburgh University, developed the following theory: a billion years after the creation of the earth, the moon revolved around it at a much shorter distance and this continuously caused enormous tides. The coastlines of that time were alternately subjected to fast changing salinity. At the time, this must have caused frequent fusion and splitting of the double-chain molecules. When the enormous tides rolled over the shores, the salinity was purportedly very low. Even the current, double-helix DNA molecules break up under such conditions because the electrically charged phosphate groups of the strings reject each other. With the outgoing tide, however, there will have been high concentrations of proto-molecules and salt deposits. Because high saline concentrations neutralise the phosphate content of DNA, this will have had a positive effect on the formation of molecules with two strings, like DNA. These continuous salt cycles and the ever-changing temperatures will have increased the number of molecules like DNA. In this development, the tides were very important. The sun also caused the development of tides on earth, but to a far lesser degree than the moon. Three and a half billion years ago, the

sun was certainly far less important. Obviously, the energy of the sun also played an important part in the above-mentioned events. However, compared to the current situation, the sun was not much closer to the earth like the moon was at that time. As we said before: no life is possible without DNA. DNA is the most important component, from the single-celled amoeba to the largest whale, and it also ensures that life continues, in whatever form.

Lathe's theory explains the role of the moon in the very first reproduction by cell division of DNA, but the question of its origin remains unsolved. In this vision, the ensoulment and the great mystery of creation, as we know it from the universal teachings of all times and which we also take as our point of departure, remain outside of consideration. We are speaking here of purely scientific theory!

Whatever the case, there is a place for God in the human system

NOT ONLY MATERIAL Without life, DNA has no rationale, but life has no rationale without DNA. This remains the big question that cannot be answered on a material level only; it is a question that cannot be answered unequivocally by current science. However, an increasing number of scientists propagate the idea that an unknown quantity must have been active. Professor Fred Hoyle (astronomer) says: 'Instead of accepting the incredibly small probability that life developed through blind natural forces, it seems better to assume that the origin of life was a purposeful, intellectual act. By "better" I mean "less wrong".'

Professor Anthony Flew (philosopher) stated in December 2004: 'The only proper explanation of the origin of life and the complexity of nature is a superintelligent, unknown creative power.'

However, his definition of God hardly resembles the deities from the Jewish-Christian-Islamic world of ideas, which he described as 'almighty, oriental despots, cosmic Saddam Husseins'.

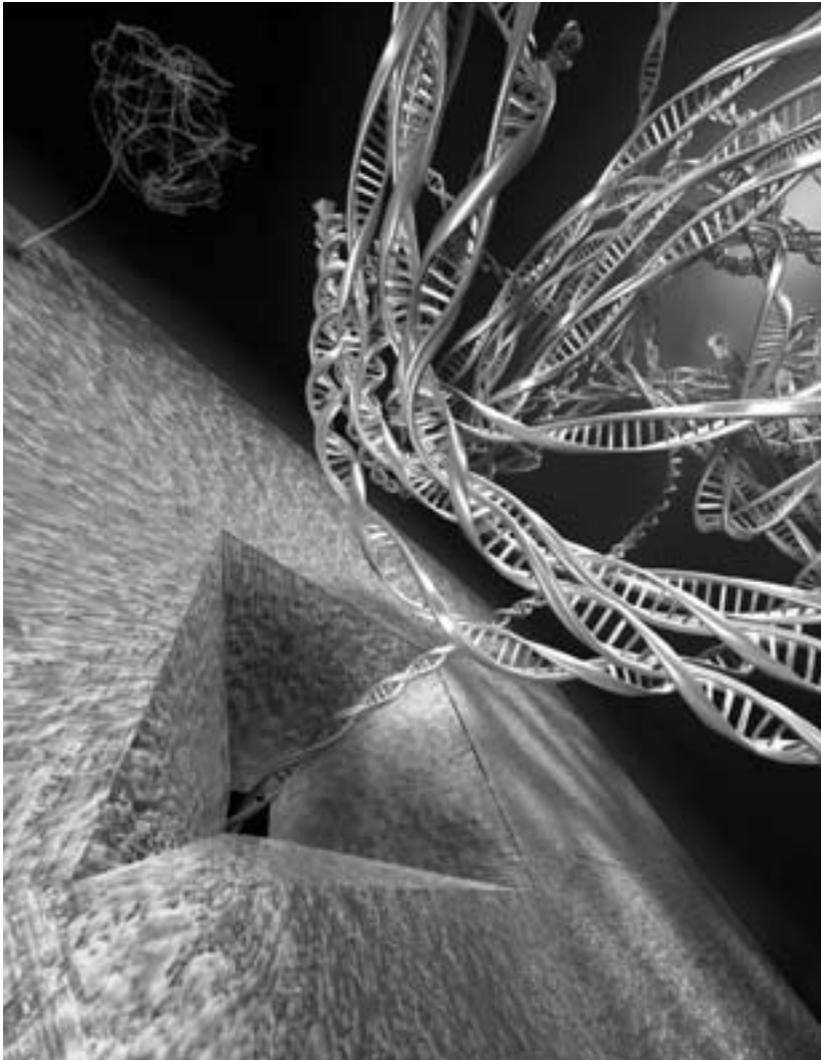
For that matter, Einstein stated that 'God manifests himself in the laws of the universe as a spirit, which is far superior to that of the human being, and with respect to which we should, with our limited possibilities, behave modestly'. He agreed with Spinoza that 'he who knows nature, knows God', not because nature is God, but because approaching nature scientifically leads to God.

In his latest book, Paul Davies, heading a group of scientists at Arizona State University, investigates the confusing fact that many basic qualities of the physical universe seem to be designed for generating life. He departs from the principle that the universe's suitability to create intelligent life is not coincidental, but a logical development. Then he

asks the question: does the design of the universe imply the existence of a thinking (intelligent) designer? He ultimately draws the conclusion that there must be some kind of undefined 'principle of life' in the cosmos, and he adds that it 'is something that I rather sense with my heart than with my head'.

RELIGION IN THE DNA? Everything that people did not and do not understand – including the forces of nature of which they were and are afraid – is the will of a god, as people believed for a long time, and many still do.

Religion is as old as man. Certain neurobiologists and other scientists even assign a place in the brain to the idea of god, the so-called place of God. The individual sensitivity to spiritual im-



Scientific representation of DNA that moves through a minuscule opening (nanopore) in solid state

pulses depends on the order of the DNA. It was established that the VMAT2 gene containing a C ensures that people who possess it are more susceptible to spirituality than, for example, people with an A. Whatever the case, there is a place for God in the human system.

CABBALA Researchers, orientated towards a specific interpretation of the cabbala, arrive at the conclusion that the name of the deity is preserved as a code in each human cell. They find relationships between letters from the ancient Hebrew and Arabic alphabets and basic elements of DNA, hydrogen, nitrogen, oxygen and carbon. In those ancient languages, our genetic code ‘spells’ the ancient name of the deity. This same name has been laid down in all people, whatever the structures of their faith, actions,

styles of living, religions or social circumstances. This relationship was already mentioned in ancient holy texts like the Hebrew Sopher Yetzirah, at least a thousand years before modern science verified such relationships. Buddhism accepts evolution, in which everything is generated, changes and ultimately dissolves. Buddhist thinkers have always assumed that the universe is billions of years old, and they do not have creation myths corresponding to those in the Jewish-Christian tradition. Buddhists are convinced that both people and animals possess a consciousness that survives death.

Hinduism is perhaps closest to the modern sciences. It speaks of the eternal wheel of time that rotates in successive cycles in a never-ending rising, shining and fading. Strings of creations and destructions of series of universes are the normal way of thinking in Hindu cosmology. The soul, too, passes through series of births and deaths (samsara).

CREATIONISM The scientific world as well as European public opinion almost completely accepted the theory of evolution. However, the situation in America is quite different. There a controversy arose, involving fundamental religious and philosophical assumptions concerning the difference of opinion between fundamentalists and modernists. In the United States, a growing group of fundamentalist Christians, who do not

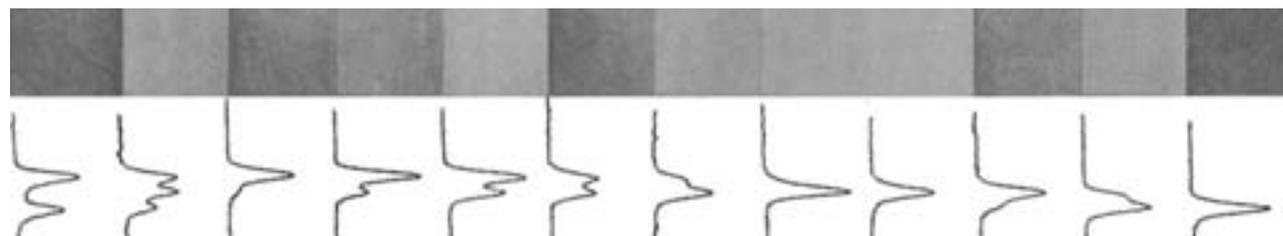
accept the theory of evolution, is manifesting itself ever louder.

Christians excel in dogmas. The creationists within Christianity oppose the theory of evolution.

They assume that a collection of ancient myths and sagas from ancient Judea and Mesopotamia, representing at least three different trends and recorded in the sixth century BC by Jewish priests, literally explain the genesis of the world. They see the divine plan as timeless and unchanging, while nothing links the various plants and animals. They believe that the world was created in a week's time around 4004 BC. It is very important to them that there is an absolute difference between animals and human beings – as opposed to those who adhere to the theory of evolution and believe that human beings descended from the apes. We can distinguish:

believe that this process was continuously controlled by God. They have different ideas about the way in which this happened.

David A Kaufmann of the University of Florida, who is a follower of this latter idea, says for example: 'The teachings of evolution lack a scientifically acceptable explanation of the origin of the carefully inserted codes in the cells, without which no specific proteins could be made, and hence no life would be possible.' The classical argument, with which it was tried to explain the existence of an external God as plausible, is that there must be a 'first cause'. However, philosophers like David Hume and Immanuel Kant showed that this proposition is incorrect, because it is neutralised by its own point of departure. If everything is supposed to have a first cause, then



1. young-earth creationists, who believe that evolution cannot be proven scientifically and is only an attempt to justify atheism. They take the literal correctness of what is written in the Bible as their point of departure and interpret the creation story literally, whereby creation occurred less than 10,000 years ago.
2. old-earth creationists (actualists), who assume that the natural processes of the past took place according to the same laws as nowadays. They accept a much higher age of the earth and know various interpretations of the book Genesis.
3. progressive creationists, who accept that the human race changed or developed and also

what created or caused the deity? The corollary of this is that, just as God, the universe spontaneously generated. But what if God and the universe are inseparable, or are even identical? Let us once again tell the myth of Genesis, while preserving the idea of an unknowable superintelligence as our point of departure. In this story, the interaction between the moon and the origin of DNA, life as we know it and as it is to develop further, is actually described quite nicely. After all, it is a creation myth. Whether this myth has been passed on in its original form may safely be doubted, certainly in the light of the adaptations of the books of the Bible and the fundamental changes throughout the ages, motivated by power politics

In the beginning God created the heavens and the earth. An unknowable, creative power created the earth and the heavens, determined the distance between the moon and the earth, and caused water to be on earth:

The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

In the beginning the moon revolved close to the earth, but gradually its spinning decreased and a revolution resulted that caused the regular succession of days and nights:

And God said: Let there be light, and there was light. And God saw that the light was good; and God separated the light from the darkness.

God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day. And God said: And let there be lights in the

the earth, while there would have been only little dry land:

And God said: Let there be a terra firma, and let it separate the waters from the waters. And God made it and separated the waters which were under the terra firma from the waters which were above the terra firma.

Huge tides flooded huge parts of the land, while they continuously stirred the life-giving 'primordial soup', until finally life developed. When living beings emerged, firstly plants developed:

And God said: Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed. And God saw that it was good.

The first animals developed in the oceans and later came on land, and still later flew in the air as winged animals.

And God said: Let the waters bring forth swarms of

If everything is supposed to have a first cause, then what created or caused the deity?

firmament of the heavens to give light upon the earth. And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also.

The slanted position of the earth was maintained by the moon, and thus days, years and also changing seasons developed, which returned periodically:

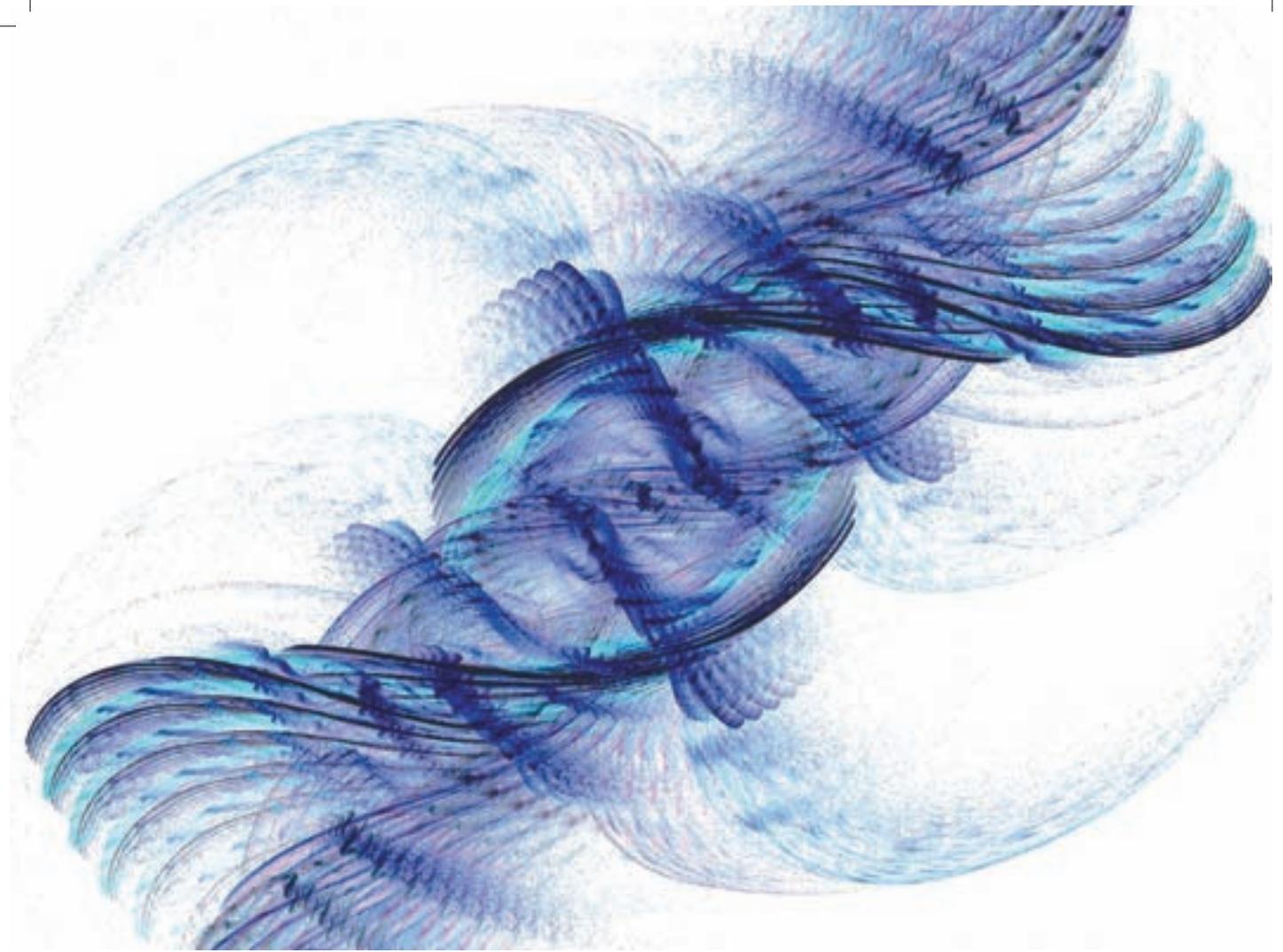
And God said: Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years.

The former moon was an enormous, blazing celestial body. Its revolution, so close to the earth, caused huge tides. If the moon had not been created, the seas would have covered a major part of

living creatures, and let birds fly above the earth across the firmament of the heavens. So God created the great sea monsters and every living creature that moves, with which the waters swarm, and every winged bird. And God saw that it was good.

And God blessed them, saying: Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth. And God said: Let the earth bring forth living creatures according to their kinds: cattle and creeping things and beasts of the earth according to their kinds. And it was so. And God saw that it was good.

Many millions of forms of life came and went; they gradually evolved into more complex forms of life and eventually, a certain intelligence and self-consciousness developed. Only 25,000 years



Artist's impression of a DNA string © Sven Geier, VS 2007

ago, there were three kinds of anthropoids: *homo floresienis*, *homo neanderthalis* and *homo sapiens*. The Neanderthals had a larger brain volume than current human beings, and they also laughed and cried and exchanged information. The burial practices suggest a religious consciousness. But now, *homo sapiens* are the only ones left on earth. Then God thought that He desired to create man after His likeness, and that he should have dominion over (take the responsibility for) everything living on earth: the fish, the birds, cattle, the creeping animals and everything else that lives on earth.

So God created man in His own image; male and female he created them. And God blessed them, and God said to them: Be fruitful and multiply, and fill the earth and subdue it (use the earth wisely); and have dominion (in a responsible way) over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.

After each catastrophe that largely wiped out the societies on earth, the survivors of the civilisations of the time developed through a number of leaps in consciousness. Human development can perhaps be compared to that of a child. The latter also develops by small leaps; again and again, impulses are given at certain moments, on the basis of which the child is going to act, whether it wants to or not.

The civilisations we know of go back approximately ten to twelve thousand years to 7,000 – 10,000 BC. It is very important that we are continuously aware that the development of humanity is not a linear process.

In other words, also in our time we see a combination of the mentality of the Middle Ages and that of the most advanced period, which permanently influence each other. The earth is a field of development for countless souls, whose levels may vastly differ!

CONSCIOUSNESS LEAP Yet we can, broadly speaking, point to a few significant leaps in consciousness:

- ★ the Vedas (approx. 6,000 BC – and older) do not distinguish between the divine and creation. Everything is one, while everything is also always on its way to it.
- ★ Around 800 BC, Homer made Odysseus say: ‘I am’ (the birth of the individual).
- ★ Jesus the Christ states around 30 AD: ‘The Kingdom of God is within you.’ In the DNA?
- ★ In 1336, the poet Petrarca describes in a letter that he climbed Mount Ventoux with his brother. When he had reached the top and looked around, he almost fainted from the sensation of the tremendous magnificence that he experienced. In the distance, he saw other mountains and could also point out what was lying behind them. He had bodily experienced perspective: ‘... much transpiration and effort so that the body would come a little closer to heaven... should the soul, approaching God, not also feel and be frightened by something like that...?’

During the Renaissance, Bruno, Galileo and Kepler established that the earth is not the centre of the universe and that it revolves around its axis. In our time (1972), the image of the blue earth in the universe caused a consciousness leap. Gradually, everyone on this planet realised that we are a miniscule particle of a very large whole. Of course, there have been many leaps in consciousness that we cannot yet perceive. And many will follow. Watson’s and Crick’s discovery that DNA controls life can also be seen as a leap in consciousness. Is it a new step in uncompromising materialism? Or would the human being finally outgrow his infancy? Does the human being finally become an autonomous individual, who takes responsibility for himself and all living creatures around him?

SEE IT INWARDLY! By the way, Lao Tzu, Confucius and the Buddha (and Jina, also from the 6th century BC, whose followers were the jains) did not take an external deity as their point of departure. They stated that the human be-

ing himself should accomplish inner harmony, which can also be called the knowledge of the heart, gnosis. In their vision and philosophy, there are no avenging or loving, external and personified gods, but rather the human being who can decide his own fate at any time. Long before the discovery of DNA, mystics from the West and the East tried to explain that the deity is to be found within the human being and not outside of him. Master Eckhart said in one of his sermons: ‘God is everywhere and He is perfect everywhere. Only God moves in all things, in their essence... God can be found in the innermost depth of each individual (thing).’

Angelus Silesius once said: ‘God is pure nothingness, hidden in the here and now; the less we reach out for Him, the more He will appear.’ A Sufi aphorism: ‘God sleeps in the rock, dreams in the plant, moves in the animal, and awakens in the human being.’ Ashtavakra Gita: ‘I am the fathomless depth, in which the worlds find their origin, beyond any phenomena and eternally still. Thus I am.’

Sri Rama Krishna: ‘The name of God is “I am”. God is nothing else than the self.’

Shankara: ‘I am Brahma... I dwell in all beings as the soul, the pure consciousness, the basis of all phenomena... In the days of my ignorance, I thought that they were separated from myself. Now I know that I am Everything.’

And Thomas Merton: ‘If I penetrate to the depths of my own existence and my own current reality, the undefinable being that I am in my deepest cells, I reach the infinite “I am”, which is the absolute name of the Almighty.’

In *Alice in Wonderland*, by Lewis Carroll, the general state of humanity is clearly described: ‘“A somewhat dull country,” the queen said. “You see, you must run as fast as you can in order to stay at the same place. And if you want to go somewhere else, you will have to run at least twice as fast” ❁’

For references to this article, you are referred to the editors

the creation of the sophia

Faith and wisdom in the creation stories of Nag Hammadi

A few texts, found in Nag Hammadi, present the origin of the divine creation as to spirit, soul and body in a way which differs from that presented in the Bible. These texts unveil in particular that the book of Genesis in the Old Testament does not represent the actual beginning or first stage of creation, but indeed begins much later, in a second stage and on a much lower level of development in creation's manifestation.

The key to understanding these relationships is called 'pistis', faith. This article is based on the manuscripts *The secret book of John* and *On the Origin of the World*.

The first stage of creation stems directly from the spirit in its quiescence, and is called the pleroma or the ogdoade (or the eighth heaven): the world of the manifested spirit in motion. This first stage of creation is described in the Nag Hammadi manuscripts. The Biblical book of Genesis, on the other hand, describes the creation of the soul-material world from the chaos by the aeons, of whom the Old Testament God is the highest one. However, this avenging, angry God is not the highest God, the ineffable one, the one from whom the first beginning originated, but 'the lion-faced power'. Why has this knowledge been lost for so long? What consequences does this actually have? Just as mortal people, imprisoned in matter, forgot the knowledge concerning the first creation, they also forgot their spirit nucleus, and hence the basis of true faith. They no longer knew the 'first man', their spiritual primordial image, the Adam of Light, which eternally exists in the pleroma.

However, when people succeed in rediscovering the spirit nucleus in their hearts and attune their lives to it, 'faith' will overcome 'death'. The Adam of Light will then arise from his tomb of matter and he will begin his ascent into the pleroma, in the here and now.

THE FIRST CREATION In *The secret book of John*, the resurrected Jesus teaches his disciple John about the development of the original creation from the invisible God.

He says: 'The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look. [...] And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them and which came forth from his mind. [...] This is the first thought, his image; she became the first man, the virginal Spirit, the androgynous one, [...] and the first to come forth.' This first heavenly man is Christ, the 'self-conceived' one. He existed before the creation of the world, because he was the first emanation of God, the first manifestation of divine thinking. He was, we can read, born from the silence of the invisible God. And from him, from the self-conceived one, the All as the first perfect creation is generated through the word. This first creation, also called 'the pleroma' or 'the eighth heaven', exists in accordance with the invisible God. This creation is firmly connected to him.



**The creation of the Sophia
– wisdom – is a cosmic birth,
comparable to the first Adam,
who is spiritual and of the Light**

© Fran Yeon

PISTIS, THE POWER OF FAITH In the Nag Ham-madi texts, the power of this inner link is called pistis – faith. Through this pistis or faith, the original creature is bound to his creator. However, this primordial state cannot remain unchanged, for faith that is bound to God automatically, in the sight of God’s creation and out of itself, develops wisdom. The awareness of God’s creation inevitably leads to wisdom! Therefore, in the further development of creation, the

power of wisdom, called sophia, is generated as a projection of the pistis. In this way, the mighty power of faith–wisdom develops which is called ‘Pistis Sophia’ in the texts.

THE MICROCOSMIC PISTIS SOPHIA The creation of the Pistis Sophia also occurs microcosmically. When a human being, seeking liberation from our mortal and perishable nature, follows the call of the rose of his heart, he is walking the path

of I-demolition. Then the 'other one' begins to increase by a steady faith, the pistis. At a certain moment, when the other one gains consciousness, the new wisdom, the sophia, automatically arises from it. Therefore, also the microcosmic Pistis Sophia, wisdom linked with faith, begins to live in the candidate himself through the revivification of the rose.

However, this moment also implies the moment of the great crisis. What will the sophia do, when she becomes aware of herself? Will she remain linked with her companion, the pistis, or not? Will wisdom, under all circumstances, maintain the union with the invisible spirit, or not?

[...] And she called his name "Yaltabaoth". This is the "first archon" who took a great power from his mother. And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now.'

THE LION-FACED POWER Yaltabaoth, the son of the Sophia (wisdom), born from her wilfulness, is the lion-faced power, which later created our world and earthly humanity from the chaos of darkness. Yaltabaoth is the primordial father, the Old Testament God, of whom it was written:

And when he said this, he sinned against all the immortal beings who had admitted and protected him

THE CRISIS OF THE SOPHIA We can further read in The secret book of John: 'And our twin sister Sophia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, – he had not approved – and without her consort... Something came out of her which was imperfect and different from her appearance, because she had created it without her consort. [...] And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place.

'The Spirit of God was moving over the face of the waters.' These waters can be seen as the chaos of darkness from the Nag Hammadi manuscripts. The Old Testament history of creation is, therefore, the history of the second creation, which did not originate from the spirit of the invisible one – from silence – nor from the word of his first emanation, but from the wilfulness of the Sophia, separated from faith and hence from the spirit. These events are also a microcosmic reality. They occur daily in the human being, when his thinking works without the spirit! At that same moment, thinking is bound to matter and creates the aeons of this world. We can recognise this eve-



The birth of the 'earthly' Adam, the 'man of the law' and of Eve, 'which is called Aphrodite'

John Farleigh, 1939

continually boasted, saying to them: "I have no need of anyone." He said: "It is I who am God, and there is no other one that exists apart from me." And when he said this, he sinned against all the immortal beings who had admitted and protected him. Then when Pistis (faith) saw the impiety of the chief ruler, she was filled with anger. She was invisible. She said: "You are mistaken, Samael." (Samael means 'blind god'.) "There is an immortal man of light who has been in existence before you, and who will appear among your modelled forms; he will trample you to scorn, just as potter's clay is pounded. And you will descend to your mother, the abyss, along with those that belong to you. For at the

rywhere in the world in the 'lion-faced', mental human creations. But what really matters is that we unmask this lion-faced being, the creation of wilfulness, within ourselves. How can we do this? Who is going to help us? In the Nag Hammadi texts, we find an important key for this.

THE SINS OF THE BLIND GOD Yaltabaoth, son of the Pistis Sophia, conceived seven sons and assigned a heaven to each of them. In *On the Origin of the World*, we read: "These are the seven forces of the seven heavens of chaos. And all the gods and their angels gave blessing and honour to him. And for his part, he was delighted and

consummation of your works, the entire defect that has become visible out of the truth will be abolished, and it will cease to be, and will be like what has never been."

The prime parent said:

"If anything has existed before me, let it appear, so that we may see its light." And immediately, behold! Light came out of the eighth heaven above and passed through all of the heavens of the earth. When the prime parent saw that the light was beautiful as it radiated, he was amazed. And he was greatly ashamed. As that light appeared, a human likeness appeared within it, very wonderful. And no one saw it except for the



Filled with joy, the human being welcomes the Light birth. Coptic sculpture, fifth century AD

prime parent and Pronoia (mind), who was with him. Yet its light appeared to all the forces of the heavens. Because of this they were all troubled by it. Then when Pronoia saw that emissary, she became enamoured of him. But he hated her because she was on the darkness. But she desired to embrace him, and she was not able to. When she was unable to assuage her love, she poured out her light upon the earth. Since that day, that emissary has been called 'Adam of Light', whose rendering is the luminous man of blood.'

THE IMAGE OF PERFECT MAN In his fallen state, the human being, too, is constantly disturbed by light impulses from the divine field of life. He is unable to see the image of the perfect man contained in it, but he is troubled by the light. The mind tries to grasp the light, but is unable to do so.

This is why he pours out his love upon the earth. This means that he turns the light impulses from the original field of life into mental, earthly creations. Let us again return to the Nag Hammadi texts. The text describes that envy and jealousy

developed amongst the aeons, because they were forced to recognize that there was a light human being, who already existed before them and who had greater power than they had. This is why Yaltabaoth decided to create, with the help of the powers in the chaos, the rulers of imperfection, human beings out of himself, after the image he and the powers had seen.

They were jealous of the light in those human beings and wanted to bury it. They created human bodies from the substance of darkness as 'an enclosed place for the light', as it is called. This was the physical human being. In *On the Origin of the World*, we can read: 'His body (that is, the body of the physical human being) resembled their body, but his likeness resembling the man that had appeared to them.'

However, before they had finished, the power of Sophia-Zoe (wisdom-life) overtook them and created, on her part, a human being who would later teach the physical human being and save him from the powers of darkness: the soul human being, who was also called 'hermaphrodite' or 'teacher of life', which is 'Eve' in Hebrew.

As an invisible gravity, the power of the pistis, faith, connects the rose of the heart to the original creation

THE THREE HUMAN MANIFESTATIONS The primordial image of the three human manifestations (spirit man, soul man and physical man) is therefore the Adam of Light, who descended from the eighth heaven (the ogdoade), that is the divine creation, to reprimand the ruler of darkness and to show the divine light to the powers of darkness. It is the power of the Christ, which descends into our world and into our microcosm, to affect our microcosmic Yaltabaath, the auric self, the creation of wilfulness. The powers of darkness created the physical human being to imprison the light, but the darkness is broken up and dissolved by the soul human being, the creation of the Sophia-Zoe, and the image of the first, the perfect human being will be manifested again. Thus we can completely understand our last quotation from *On the Origin of the World*: 'Now the first Adam, of Light, is spirit-endowed and appeared on the first day. The second Adam is soul-endowed and appeared on the sixth day, which is called Aphrodite. The third Adam is a creature of the earth, that is, the man of the law. [...]' There are three men, and also his posterities, unto the consummation of the world: the spirit-endowed of eternity, and the soul-endowed, and the earthly. [...] So, too, there are three baptisms – the first is the spiritual, the second is by fire, the third is by water.'

THE HERITAGE OF THE ADAM OF LIGHT It is the heritage of the Adam of Light or the first, spiritual human being, that the matter-born human being possesses a totally spiritual principle, that is, the rose of the heart. This last remnant of the spirit man in the centre of his microcosm 'disturbs' the earthly human being by its light impulses. This light troubles him and drives him to seeking. 'There is another nature besides this mortal one,' speaks the voice of the Adam of Light in the human heart. Where do we find the path to it? As an invisible gravity, the power of the pistis, faith, connects the last remnant of the spirit man to the original creation. This power from the rose is the faith, leading to liberation; the faith that generates the true sophia; the faith that moves mountains. The earthly human being can forge a link with this power of faith in humility and in the spirit of sacrifice with regard to the light. Then the words 'it is done to you according to your faith' will become a reality to him ✦

NEW EDITION
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Antonin Gadál

On the Path
to the
Holy Grail

The ancient
Cathar Mysteries

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Who actually were the Cathars? Virtually everything we know about this community, which lived in southern France during the Middle Ages, was written by those persecuting them or has been falsified. The only reliable witnesses from that period, the caves, valleys and rivers that formed the background of their life, whisper the stories of their unconditional devotion and their total dissociation from worldly matters.

Gadal, who assimilated these stories during his youth, passed this jewel on in the form of a novel. With great feeling, he depicts all the details of the path to the Holy Grail. It is clear that it concerns not only a story, but a living reality.

He accompanies us on this journey of initiation through time, searching for the true light-treasure of this brotherhood.

This is a history book about events that pierce the age of darkness like a ray of light, written so that its message can bring light into our time. It is also a novel, a mediaeval novel that profoundly touches us and inadvertently stimulates us to a quest for the Holy Grail. It is actually a book of wisdom which must, above all, incite us to act.

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